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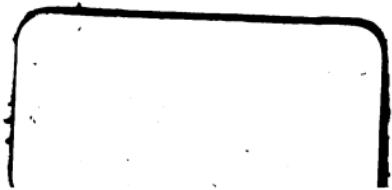
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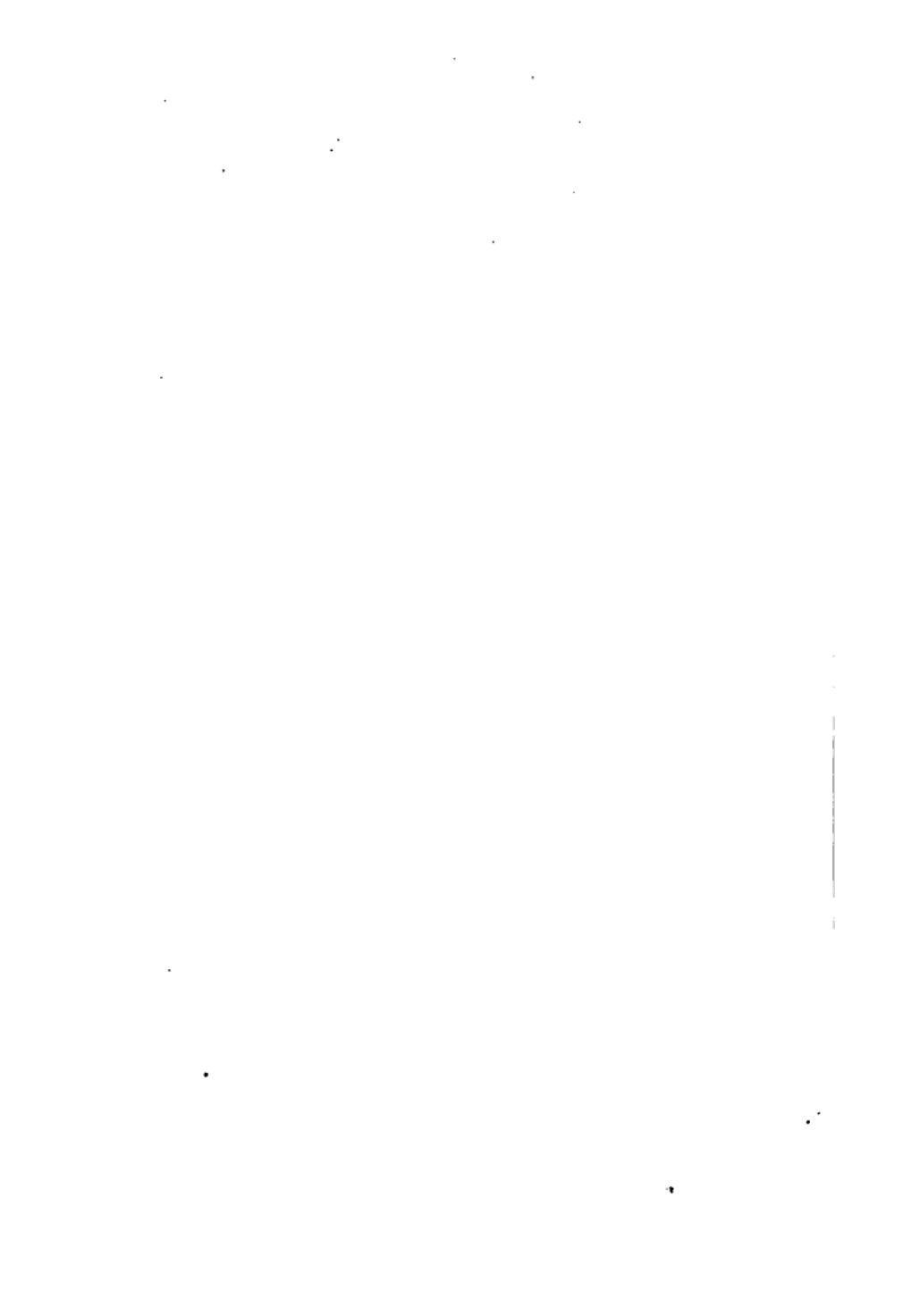




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THE PATHWAY:

A Practical Guide to Instruction and Devotion

IN THE USE OF

THE ELEMENTS OF THE CHRISTIAN
RELIGION.

JOHN HODGES,

13, SOHO SQUARE, LONDON.

1884.

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PREFACE.

HIIS little book is intended to be what its name implies—a “Pathway” to the practice of Devotion on the lines of the teaching of the Church of England, as a true branch of the Holy Catholic Church. Its object is, firstly, to give Instruction in the Elementary Truths found in the Ten Commandments, the Creed, and the Lord’s Prayer; secondly, to point out the way in which these may be used for Private Devotion.

Part I. contains simple instructions on Sin, Conversion, Repentance and Self-Examination by the Ten Commandments; Explanation of the Creed, the Lord’s Prayer, the Church Catechism, Directions for Reading the Bible; and Meditation, with a Calendar of Subjects for Each Day in the Year, accompanied by appropriate passages from the Old and New Testaments.

Part II. contains a Plain Guide to Private Devotion, including Prayers for Morning, Evening, and other times of the Day; a Plan for Family Prayer for Morning and Evening, drawn

from the Book of Common Prayer; Prayers for Various Occasions, Thanksgivings and Intercessions; also a Plan for Examination of Conscience and Confession, Preparation for Confirmation, for Baptism of those of Riper Years, and for Holy Communion.

Part I. is frequently referred to in Part II., and must be well studied as preparatory for it. The aim here is to provide an intelligent acquaintance with Elementary Christian Truths and a practical application of them to daily life. The writer has drawn from the works of others what he has considered serviceable for this purpose; but his chief object has been to catch the tone of the English of the Bible and Prayer Book, and to lead those who use it to a practical familiarity with both.

It is his desire to supplement the present number, if this one be considered useful for the purpose, with Instructions of a simple character on the Public Offices in the Book of Common Prayer, so as to form a kind of practical handy book for those who have neither time or opportunity for larger and more expensive manuals.

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The Pathway.

PART I.

"This is life eternal that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent."—*S. John xviii. 3.*

HESE are the words of our God and Saviour, hence you must learn, dear Reader, that instruction is necessary for you in order that you may, in the first place, know the way to Eternal Life, and then so practise what you have learnt, that you may persevere unto the end.

Before all other things it is needful to understand that, of your own knowledge and strength, you can do nothing pleasing to God; but, that with His help and in His power, you can do all things.

Let us begin then with those subjects wherein you ought to be instructed—

The Way of Salvation.

God made you; you are, therefore, a creature of God. Jesus Christ, the Son of God, has redeemed you with His precious blood. You are, therefore, doubly His, because He has bought you. The Holy Spirit is God and makes you holy if you will permit Him. This God has provided for your Salvation, that you may be fitted to dwell with Him hereafter. To your question, "How can I be saved?" the answer is, "Repent, believe, and be baptised."

This is the Way of Salvation; God promises thus to save you.

I will tell you what Holy Baptism does for you.

1. It washes away the sin contracted by natural birth. You were sinful when you were born. Holy Baptism applies to you the cleansing blood of Jesus, and this washes away all sin.

2. It makes you a member of Jesus Christ, that is, He takes you into His Body, the Church, and makes you a part of Himself, and looks upon you with love, because you are united to Him.

3. When you become a member of Jesus Christ, Who is the Son of God, God looks upon you as a child; you are a child of God, and you call Him Father. You are more, you are made an inheritor of the Kingdom of Heaven which is the Church of Christ, even now; hence you are a portion of Him who is the Heir of all things, the Beloved Son of God.

4. In your own bodies each part feels, this is life, when a part does not feel it is dead. The Holy Spirit gives life to the soul of each member of Christ. He makes you holy and good. You become one of God's elect or chosen people. You can pray to God by the help of the Holy Spirit.

Remember that baptised persons may fall away through sin; they become like dead limbs, by not using the means which God gives for the life of the soul.

If you are baptised beware of falling away. If you are not baptised consider that you are destitute of the first means of salvation. Come then to your clergyman without delay to learn how you should prepare for this blessed Sacrament that you may be made a living member of Jesus Christ.

Sin.

You cannot live without knowing the effects of sin. What is sin? It is that which makes us do contrary to what God wishes. God always punishes sin. He punished the angels who sinned. They cannot be saved. The Devil was an angel and sinned, and now he is God's enemy and your enemy also. He persuaded Adam and Eve to sin, and henceforth man could be no longer innocent—that is, free from sin. There are three Enemies which try to make you displease God. You promise in Holy Baptism to renounce them—that means to have nothing to do with them, never to obey them, always to resist them. They are—First, The Devil, who tempts you to do his works, which are lying, hating others, murder, pride, and rebellion against God. Secondly, The Flesh, that is your nature, which is sinful, and tempts you with desires or lusts to be greedy and drunken, lazy and idle, unclean in your thoughts, in your words, and in your acts, indulgent to yourself, and selfish toward others. Thirdly, The World, which, with its empty show, and trifles, called pomps and vanities, tempts you to love pleasure,

and riches, and gaiety more than God. Sin grieves God's Holy Spirit, and drives Him from you. It hardens your conscience and you do not care. It kills your soul, and if you do not repent you cannot be saved. The sins which kill the soul are specially these—pride, covetousness, lust, anger, gluttony, envy, and sloth.

Conversion.

You must be converted. Read *St. Matt. xviii. 3.* The unbaptised must be converted, must believe and be baptised. The baptised person, if he falls away into sin must be converted and turn to God. Are you converted? What an important question! You may say "I do not know." You know whether you are alive, then ask yourself "Is my soul alive?" Does my conscience speak and say "Do this or do not do that?" When you say your prayers, do you know that God is near you, and that you are speaking to Him and He to you? Do you let the thought of God keep you from anything wrong, or help you to do anything right? If this is not so, your soul does not show life, your soul is slumbering, or is nearly if not

quite dead. Awake! revive! consider! and be frightened as much as if you suddenly found out you were in danger of dying, and that soon. I dare say you will say, "What shall I do?" We say to you, "Be converted." What is that? If you were going the wrong road in the dark and you come to the edge of a pit, you would fall in if you were not stopped. Ah! you see a light, and you see how near you are to the dark deep hole into which if you fall you would never rise. Step back, now you are safe; but do not stop; go back as far as you can. Perhaps you know not how. Cry for mercy, ask for light to see your danger. Call on God, ask for pardon through Jesus Christ. He died for you. Now take His guidance and try to lead a new life. Remember what Saul said when he was being converted. (1) Who art Thou, Lord? (2) What wilt Thou have me do? (*Acts ix. 5, 6.*) Remember that, as the Father waited for the Prodigal Son, God waits for you. Do not delay. Your first step is conversion, so is the second, so is every step till you find God. It is dangerous to stop. Flee for your life to the only place of safety, the wounded side of Jesus.

Repentance.

You must repent. Have you done so? Do you know what it means? St. Paul will tell you (*2 Cor. vii. 10, 11*). “Godly sorrow worketh repentance to salvation, not to be repented of. For behold, this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you! yea what clearing of yourselves! yea what indignation! yea what fear! yea what vehement desire! yea what zeal! yea what revenge!” Being sorry is not enough, nor saying, “I will not do it again.” Judas felt this, and so did King Ahab, so did King Saul, so have many others who have never really repented. To repent you must have a change of heart and a new spirit. Consider David how he repented, his sorrow arose from his having sinned against God. “Against Thee, Thee only, have I sinned” (*Ps. li. 4*). St. Peter, when he saw the look of Jesus, went out and wept bitterly. He wept when he thought of his sin against his Master Who loved him so. The more we love God and know He loves us, the more sorrow we have for sin. To repent in a godly manner requires, first, carefulness to find out what we have done,

anger against ourselves, distrust of ourselves, fear of God's anger because we have fallen, vehement longing to be pardoned and made at one again with God, then zeal, warmth and eagerness to punish ourselves for our wrong doing. This is revenge, not on anyone else, but on ourselves. Being annoyed at being found out, is no repentance, it works death, not life. Think of unhappy Judas, you may be like him. What did he do? He went out and hanged himself. Do not be satisfied with saying, "I have sinned." Do not deceive yourself by saying, "What harm have I done?" Say rather, with the publican, "God be merciful to me a sinner," or, with the prodigal, "I will arise and go to my Father, and say unto him, Father, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son" (*St. Luke xv. 18*).

Self-Examination.

BEFORE you can repent, you must know what you have to repent of. To do this you must know yourself. Do you know yourself? If you want

to know what you are like in your person you must look in a glass. If you look casually and walk away, you will forget what manner of person you are. To know yourself truly is a hard matter. Where can you get a glass to see your inner self with? I will tell you, God's Word is the glass (*St. James i. 23, 24*). Look carefully and you will find your own likeness, as David did when Nathan told him, "Thou art the man." You may say how can I know myself, what must I do? Examine yourself. Search your heart. God knows it. He has searched it. He knows it to be deceitful, and wicked. He knows your thoughts, your words, your actions. He knows what induced you to do or say anything, to feel or act. He knows your life. He requires you to know it. Do you study yourself. Ask yourself what have I done? What have I said? Why did I do it? Why did I say it? Was it right or was it wrong? What does God's Word say to it? Remember you will be judged hereafter by Jesus Christ. Can you bear the light of that great White Throne? Can you excuse yourself then and say you can wait for a more convenient time? Let me tell you a plan. Do with your life as if you were drawing a map. See how it has been shaped. Divide it into parts. Childhood, youth, manhood,

age. What can I remember doing, saying, thinking? For what was I corrected? What sin has troubled me most? In what places, and in what company; by myself or with others? Sins are like rivers, they begin with a thin line and grow darker and thicker as they run on. You know you are now ill-tempered, deceitful, covetous, selfish, unclean. Were you not something like that as a child? You are careless in prayer, thoughtless of God, proud and unkind. Were you not so years ago? Think how sins increase by years, and see how numberless yours are. To understand this I will set before you God's Commandments, what they tell you to do and what not to do. You sin when you leave undone what you should do, just as you sin when you do what you are told not to do.

The Ten Commandments.

God's Commandments are the rule of our life. They are the boundary Line which separates right from wrong—It is our duty to obey them, both in the spirit and in the letter. The letter is the exact words of the command; the spirit or will reaches to thoughts and words as well

as deeds. They tell us what we ought to do and what we ought not to do. What we ought to do are virtues, what we ought not to do are sins. We sin when we do wrong, when we speak wrong, when we think wrong. We sin when we neglect to practice the virtue as much as when we commit the vice. Remember that when we try to practise the virtue we are keeping away from the sin, this is the best plan, because here we shall be guided by Love.

The first four commandments teach us our duty towards God. In the word "God" we mean each person of the Blessed Trinity separately as well as together, Father, Son, and Holy Ghost.

The first commandment forbids the following sins—Unbelief, hypocrisy, neglect of God, distrust in Him, forgetting Him, pride, presumption, rebellion, and despair.

Commands the following virtues—

Belief and full trust in God, fear, love, honour, obedience, keeping Him in all our thoughts.

The second forbids the sins of—

Idolatry, or loving anything more than God, false worship, heresy or choosing our own form of worship or creed according to our own fancy, covetousness, and love of money, of the world, pleasure, &c.; neglect of attending Church, of

prayer, of thanksgiving, of Holy Communion, grace at meals ; cowardice, in giving up what is right for fear of being laughed at.

Commands—

Attendance on public worship in Church, regular prayer, diligence in prayer, meditation, and reading God's word, giving thanks for food, for health, for recovery from sickness,* preservation, and God's daily goodness. Obedience to the rules laid down by the Church.

The third forbids—

False swearing, profane language or blasphemy, common and idle cursing and swearing. Irreverent use of Holy Scripture, laughing at anything which is connected with God, His Church, the Bible, the Sacraments. Ill-behaviour in church, talking, lolling about, laughing, looking at others for curiosity, neglecting proper reverence to the holy Name "JESUS" using for ourselves anything consecrated to God, which is the sin of sacrilege.

Commands—

Reverence to God, worshipping Him with our bodies as well as with our hearts, namely, by kneel-

* See direction in the general Thanksgiving, Churcning of Women, &c. in the Book of Common Prayer.

ing, standing, or bowing the head and knee Reverence in our behaviour in Church, and reverence to all that belongs to God, His holy Name, His Word, the Church, His ministers, and all this in thought and word as well as in deed.

The fourth commands—

Keeping holy the Lord's Day and other holy days appointed for religious uses; regularity in worship both in Church and at home, in partaking the Holy Communion; in observing the seasons appointed by the Church for Festivals or Fasts.

Forbids—

Wasting Sunday in amusement, laziness and holiday making; neglecting the solemn seasons of the Church and the means of grace; wasting time in such a way as to neglect or shorten our usual prayers; irregularity in our devotions.

The last six commandments teach us our duty to our neighbour.

The fifth commands—

Love, honour, succour, and support to parents; mutual respect and affection in relations, as husband to wife, brother to sister, or wife to husband, sister to brother, &c.

Obedience to civil authority, the Queen, rulers, magistrates; submission to authority, either domestic or religious, as governors, teachers,

spiritual pastors (the clergy), and masters; respect and civility and courteousness to all above us, as well as to all below us in society.

Forbids—

Unkindness, harshness, contempt, and laughing at and despising our parents, neglect or refusal to give them support; disobedience and refusal to give to them our confidence, extravagance and wasting their property, wilfully causing them anxiety, distress, or annoyance.

Rebellion to the laws of the land, evasion of them; rude behaviour, speaking ill of those set over us, calling names, stirring up rebellion, disrespectful manner to superiors.

The sixth forbids—

Murder in deed, word, or wish, abusive language, conspiracy, anger, hatred, rendering evil for evil, doing anything which would shorten life, my own or any other, inducing another to sin, cruelty to animals.

Commands—

Saving life in every possible way, doing acts of mercy and kindness, trying to make others happy by being affectionate, sympathising, and trying to do all our acts unselfishly.

The seventh forbids—

Sinful lusts in thought, as impure fancies;

reading indecent books, looking at indecent pictures or objects, listening to impure tales, or going into company where the passions may be excited.

In word, by using indecent and filthy language, singing impure songs, talking lightly of the sin of fornication or adultery.

In act. Secret sin, personal impurity, fornication, adultery, incest, immodesty in dress, manner, or behaviour.

Intemperance in eating or drinking, self-indulgence, sloth in giving too much time to sleep, laziness, cowardice.

Commands—

Purity in thought, word, and deed, modesty and sobriety in acts and words, self-denial in things lawful, continence, temperance, chastity ; fasting, by abstaining from food or pleasure at certain times appointed by the Church for special devotion, or to enable us to exercise ourselves better in prayer and meditation.

The eighth forbids—

Robbery, stealing, picking, pilfering, cheating in bargains, wages, purloining, gambling, adulteration of goods, selling unsound articles as sound, usury, bribery, idle begging, servants or employed persons not doing a full day's work, waste of

time, of goods ; neglecting to pay just debts, buying what we cannot afford, using other people's money for ourselves, oppressing in wages, miserly conduct, breach of contract or of promises.

Commands—

Honesty, diligence and industry, faithfulness in matters of trust, doing our best for those who employ us, liberality in giving to those who need, in alms, or proper charities, support of religion, &c.

The ninth forbids—

Lying, false witness, exaggeration, dissembling, equivocating, pretending to be different to what we are; mischief-making, gossip, slander, unjust suspicion, false judgment, sins of the tongue generally, e.g., idle and unprofitable words.

Commands—

Truthfulness, guarding the tongue, speaking good of all when we can, being silent when we cannot, saying nothing behind a person's back that we would not say to his face, keeping secrets.

The tenth forbids—

Covetousness either of property, position, or good name, love of money, discontent at our condition, secret dislike to hear well of others, ambition or dislike at not being considered first.

Commands—

Christian sympathy in the good of others, readiness to give liberally, happiness and contentedness of spirit, thankful and unworldly temper.

The Commandments command these virtues—

First, Worship of God ; second, True worship ; third, Reverence ; fourth, Regularity in worship ; fifth, Respect to man ; sixth, Kindness ; seventh, Purity ; eighth, Honesty ; ninth, Truth ; tenth, Contentment.

Forbids these vices—

First, Infidelity and worship of false gods ; second, Idolatry and false worship ; third, Irreverence ; fourth, neglect of keeping holy the Lord's day and other holy days ; fifth, Undutifulness and disrespect ; sixth, Murder and cruelty ; seventh, Unchastity and intemperance ; eighth, Theft and fraud ; ninth, Falsehood ; tenth, Covetousness and discontent.

Ask yourself very carefully what you have done wrong in these respects, what your words have been, and what your thoughts.

Divide your life in several portions—two, three, four, or more—try and remember the sins and omissions of each portion, take means not to

forget what you discover. Now comes another duty, without which there can be no real repentance or pardon from God—you must confess your sins. “If we say that we have no sin we deceive ourselves, but if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. (1 St. John i. 8, 9.)

I hope you do or will confess your sins to God. You committed them one by one, tell them to Him one by one. To say you are a sinner is not enough; do not rest with that. Your *sins*, not your *sinfulness* merely, is what you have to confess. Now kneel down and say “O, my God, I told a lie to such an one, at such a time; I have hated such an one; have acted impurely,” and so on as you have noted down. Read as a pattern for such a confession (*Joshua vii. 20, 21, 22*), “Indeed I have sinned against the Lord, and thus and thus have I done;” or (*2 Sam. xii. 13*), “I have sinned against the Lord;” or (*Ps. li. 4*), “Against Thee, Thee only have I sinned, and done this evil in Thy sight.” There are many other passages, but what you have to remember is (1). That you have sinned against God; (2) That He has promised to forgive you if you are penitent; (3) That the sin unconfessed and unfor-

given will be remembered against you ; (4) That you resolve to go and by God's help sin no more. If your sin is against your neighbour you must acknowledge your fault to him, and if you have done him a wrong you must make satisfaction to the amount of your power. If, after all, you are not satisfied as to your repentance, or are in doubt or difficulty as to the nature of your faults, you are invited to come to a minister of God's word, your own or one of your own choice, and open your grief, "That by the ministry of God's Holy Word you may receive the benefit of absolution, together with ghostly counsel and advice to the quieting of your conscience and avoiding of all scruple and doubtfulness." (See Book of Common Prayer, "Exhortation before Holy Communion.") It would be well if persons would as often consult with their clergy on the concerns of their soul as they do a physician when they are in fear about the health of their bodies.

The following direction in the office for the Visitation of the Sick, which is appointed for the Clergyman to read to the sick person, is very appropriate to all whether in health or sickness:—

"I entreat you, in the name of God, to remem-

ber the profession which you made unto God at your Baptism. And forasmuch as after this life there is an account to be given unto the Righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore, I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should or no."

I shall not set down the Articles of our Belief in the exact form of the Creed which you know, but shall enter upon the nature of Faith, and proceed to examine the Apostles' Creed in the several Articles and Doctrines, showing what Holy Seasons and Days are severally connected with each of them.

Faith.

WITHOUT Faith it is impossible to please God. Let us try and see what Faith is. It means, first,

trusting to the word of another in matters which you do not know yourself, and showing this trust by doing what you are told. In the case of human persons, we have the opportunity of seeing them and hearing them. In matters spiritual it is God who speaks, God who hears, God who commands. We cannot see God, so we must believe that He is. We cannot hear His voice naturally, but we must believe that He speaks in His Word. We cannot by a bodily eye make known to ourselves His presence, but we must make it real to us by faith. So Faith gives our souls the same kind of power that our senses of sight, hearing, touch, taste, &c., give to our bodies. See what they do; they receive outward things and convey the sense of them to ourselves. This Faith does for our souls, like a telescope, which brings distant objects nearer to our sight. Faith brings us nearer to the things of God. St. Paul says this in *Heb. xi. 1*: "Faith is the substance of things hoped for, the evidence of things not seen." It makes real and true to us objects of hope; evident and clear objects which are beyond the reach of sight. The soul that has Faith sees and feels God in everything, the beloved presence of Jesus, the tender striving of the Spirit; it

soars upwards to the throne of God, amidst angels and archangels ; it feeds on the Body and Blood of Jesus to its own comfort and support ; it knows the voice of God, and receives the power of His Word. To it the facts of the Christian faith are real, true, and living facts. The Creed is not simply believed as so many truths for the intellect, but as the facts that speak to the soul of God and His dealings with man.

The Creed, which is the expression of our Faith in words, contains a series of Doctrines taught to us by Revelation and found in the sacred Word of God. It is formed of certain Articles of belief, which together make up the framework or backbone of Christian doctrine.

The articles in the Apostles' Creed are generally reckoned as twelve in number, but you will better understand the Creed if I write down the doctrines contained in it, and the clauses which belong to each doctrine, and the holy seasons or days which the Church keeps in order to preserve the memory of them among Christians.

1. The doctrine of the Trinity in Unity, which means that there are Three Persons in one Godhead, of the same nature or substance, equal one to another in eternity, might, majesty, and glory. The persons are the Father, the Son, and

the Holy Ghost. We say in the Catechism that we believe in God the Father who made me and all the world; in God the Son who redeemed me and all mankind; and in God the Holy Ghost who sanctifieth me, and all the elect people of God. The sentences of the Creed which refer to this doctrine are—

“I believe in God the Father Almighty, Maker of heaven and earth.

“And in Jesus Christ His only Son our Lord.

“And in the Holy Ghost.”

The day appointed to be kept in memory of this doctrine is Trinity Sunday.

2. The doctrine of the Incarnation, which means that God the Son became human flesh and was made man. This is stated in the Creed, by “was conceived by the Holy Ghost, born of the Virgin Mary.” Remember the words of the Athanasian Creed, “Furthermore it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ. There were those who denied that Jesus Christ came in the Flesh (that is) our Human Nature (see *1 S. John* iii. 1-4), whom the Apostle calls Anti-Christ, there were those also who deny that Jesus Christ is God, equal to the Father. These follow Arius, who was condemned

by the Council of Nicrea, which put forth the Nicene Creed and declared that Jesus Christ the Son of God was of the same nature, equality and eternity with the Father, God of God, Light of Light, very God of very God. There are few now who hold the former error. The chief body of persons denying that there are three persons in the Blessed Trinity, that Jesus Christ is God and that the Holy Ghost is equal with the Father and the Son, are called Unitarians. The denial that Jesus is true God, destroys the very foundations of the Christian Faith, which are built upon that confession for which Jesus blessed S. Peter: "Thou art the Christ the Son of the living God, (*S. Matt* xvi. 16). The two festivals kept in memory of this are, First, the Annunciation or Lady Day (March 25), when the angel appeared to the Virgin Mary and told her that she should conceive a Son by the Holy Ghost. Second, Christmastide—the Feast of the Nativity, when Jesus was born, which includes the Circumcision (Jan. 1), the Epiphany (Jan. 6), and the Purification (Feb. 2).

3. The doctrine of the Atonement, or making God and man at one. This was the great work of Jesus Christ on earth, which He accomplished by His death. It is expressed by "Suffered

under Pontius Pilate, was crucified, dead, and buried ; He descended into hell." The season of Lent, when we commemorate the temptation and passion of Jesus Christ, particularly the Holy Week, in which fall Good Friday, the day when we remember the crucifixion of Jesus, and Easter-Eve, which tells of His descent into hell, or the place of departed spirits, record these Facts.

4. The Resurrection—"The third day He rose again from the dead." We celebrate His rising from the dead, and appearing for forty days to His disciples at Eastertide. This season lasts until Ascension Day.

5. The Ascension—when Jesus ascended into heaven. "He ascended into heaven and sitteth at the right hand of God." Holy Thursday, or Ascension Day, is observed in memory of this event.

6. The Second Advent—"From thence He shall come again to judge the quick and the dead." Advent season comprises four weeks before Christmas.

7. Sanctification, or making holy, is the work of the Holy Spirit. The special feast in honour of the Holy Ghost is Whitsuntide, often called by the Jewish name Pentecost, when the Holy Ghost descended on the apostles in cloven

tongues of fire, and inspired them with wisdom to speak in different languages.

8. "The Holy Catholic Church, which forms the Communion of Saints," is the body of Jesus Christ, and Christians are its members. The Church is made holy by the Holy Spirit, and so its members are called saints, or holy persons; it is catholic, or universal, because it is limited to no one place or age, but is universal. The day which we keep in memory of the Saints generally is All Saints' Day, November 1.

9. "The Forgiveness of Sins." In the Church Jesus Christ has promised the ministry of reconciliation. The two great means for forgiveness of sins are—First, Holy Baptism, which is appointed to wash out our original guilt. Secondly, Absolution, or the application of the pardon of Jesus Christ to all them that truly repent and unfeignedly believe His Gospel.

10. "The Resurrection of the Body" or the flesh. We believe that we shall rise again in our bodies to give account of our own works.

11. "The Life Everlasting" teaches us that we shall live for ever in our risen bodies, either a life of everlasting happiness in heaven or of endless misery in hell.

The other two Creeds—the Nicene Creed and

the Creed of S. Athanasius—teach more fully the same doctrines.

You see that Faith enables us to grasp and realise to our souls, the great truths which God reveals to us about Himself and about His dealings with us. The work of faith is to accept and receive what is given to us from God Who is external to us. It cannot create the truths it receives, it cannot make for itself any benefits or blessings which God offers to us. We must look outside ourselves to God and receive thankfully in our souls what He gives to us.

To assist you further I will give a short summary of the Holy Days which relate to the History of our Lord Jesus Christ :—

I. The Annunciation—

Christmas Day.

The Circumcision.

Epiphany.

Purification of the Blessed Virgin Mary or the Presentation of Christ in the Temple.

These form the Season for contemplating the special Doctrines of the Incarnation—

II. The Temptation in the Wilderness and His life of Suffering.

The Triumphal Entry into Jerusalem, called Palm Sunday, the first day of Holy Week.

His Betrayal by Judas Iscariot—

Wednesday in Holy Week.

The Last Supper and institution of the Eucharist; The Agony in the Garden—

Thursday in Holy Week.

His Trial and Crucifixion and Burial—

Good Friday.

The Rest of His Sacred Body in the Grave and The Descent of His Soul into Hades, the place of departed spirits—

Easter Eve.

These form the Season of Lent and Passion Tide, when we contemplate the Doctrine of the Atonement—

III. His Glorious Resurrection from the Dead, Easter Day. The appearances of our Lord to His Apostles and Others during Forty Days, called the Great Forty Days—

In this period we rejoice in the Doctrine of the Resurrection from the Dead—

IV. His Ascension into Heaven, Ascension Day or Holy Thursday.

Two Festivals refer to the sight of our Lord after His Ascension into Heaven—

Martyrdom of S. Stephen, Dec. 26.

Conversion of S. Paul, Jan. 26.

One to the choice of an Apostle in the place of

the traitor, Judas, namely, S. Matthias, whose day is kept Feb. 24.

In the Litany we use several of the Articles of the Creed as the foundation of our Supplication. We address the Blessed Trinity, severally as God the Father of Heaven, God the Son, as Redeemer of the World, God the Holy Ghost, proceeding from the Father and the Son. Collectively as Holy, Blessed, and Glorious Trinity, three Persons and one God.

We also pray by the Mysteries of the Faith, by Thy Holy Incarnation, Nativity, Circumcision, Baptism, Fasting, Temptation, Agony, and Bloody Sweat, Cross and Passion—Death and Burial, Glorious Resurrection and Ascension—By the Coming of the Holy Ghost.

Prayer.

A true belief in a Personal God demands some mode of communication with Him, this is effected by prayer.

Prayer is the way by which we speak to God, and ask Him for such things as we desire. God hears and answers prayer. He wishes us to pray, not because He does not know what we want, but

because He likes us to know ourselves what we want, and that it is He who supplies our needs. He is more ready to hear than we to pray, and is wont to give more than either we desire or deserve. It is a great privilege to pray. It is a duty to pray. But we ought to know what we want, and for what we ought to ask. If you ask anyone for what you wish very much, you ask it as if you wanted it. Do you ask God either as if He was present before you, or as if you cared very much whether you got what you asked? First, you must know for what you are asking. Secondly, you must know how to ask. Thirdly, you must pray diligently, that is earnestly and with love to God. Fourthly, you must pray continually. Jesus Christ has not left us without a Pattern for our prayers. He has given to us the Lord's Prayer, and commanded us to use it when we pray. When, that is whenever, ye pray, say "Our Father," &c. I suppose you use the Lord's Prayer; and know it by heart. But perhaps you still do not know it, the holiest Christian does not know it fully and perfectly, because it is so full, so inexhaustible in its meaning. I will try and shew you how to use it. First, as a means of Prayer. Secondly, as a means of Self-examination. Thirdly, as an Expression of belief.

It contains three parts. First, an Address. Secondly, Petitions. Thirdly, a Doxology, or giving of praise.

The address is "Our Father which art in heaven." The petitions are seven in number. In three of them we pray for God's glory; in four for our own wants—it is divided something like the commandments are—into duty to God, duty to our neighbour. These petitions ask for the fulfilling of our duty to God, and the accomplishment of good to men. The three petitions for the glory of God are: "Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven." The four which pray for the good of man are: "Give us this day our daily bread. Forgive us our trespasses, as we forgive them that trespass against us. Lead us not into temptation. But deliver us from evil."

The Doxology, "For Thine is the kingdom," &c. Before I explain to you how to use this Divine Prayer, I must ask you to bear in mind what is expected of you when you come to any person who is much superior to yourself in position, learning and power, to grant what you ask, I suppose you to be in earnest, and to know what you really do want to have.

You have asked for an interview, you have

thought over the words which you intend to use, you are in some fear that your manner of speaking may interfere with your success in pleading your cause. You are told to go to his room and knock at his door. You do so, and he bids you to come in. Now you have secured his attention, how will you begin? His fatherly kindness encourages you, and he helps you out where you falter. He wants to know what you want. You try to express yourself as well as you can. Well and good; but if you were to throw yourself down on a chair, and look about the room, and seem not to know what you want, and hurry over something that you seem to have learnt by heart, and show that you are not thinking of anything for which you are come, would he not think you very rude, and tell you not to waste his time, and send you away without granting your request? If this is rude conduct to an earthly superior, how insulting must such like manner of prayer be to our Father which is in heaven. Your kneeling down is like knocking at His door. He bids you knock, that the door may be opened, ask that you may receive. First, then, when you pray recollect yourself, who you are, and what He is, place before your eyes, I mean your mind's eyes, His Presence as seeing you, then consider

well your words and shew in your manner that you are both respectful and earnest in your approach to Him. Whether in private or in public worship, see that your bodily posture does not belie your thoughts; or your careless manner shew that you neither care very much to whom you are speaking, or whether you obtain what you ask. When, therefore, you say the Lord's Prayer, try and remember that you stand or kneel before God in a threefold relationship to Him.

1st. That of a *Child* to a *Parent*—

This is implied in “our Father, which art in heaven.” The sentence which belongs to this relationship is “Hallowed be Thy Name.” The family Name by which you are called, as well as all other Christians, must be respected and not disgraced. In the second part of this prayer you cry as a child to your heavenly Father for food “Give us this day our daily bread.”

2nd. As a *Subject* to a *King*—

“Thy kingdom come.” Loyal subjects pray for a blessing and an advance in greatness and glory for the kingdom and country to which they belong. Should you, who are a member of a heavenly kingdom, be less earnest for its welfare than the children of this world are for theirs.

The sentence in the second part of the prayer appropriate to this relation, is "Forgive us our trespasses as we forgive them that trespass against us." We need forgiveness for our breaches of the law of God. This is granted if we obey the primary law for all good subjects, namely, the forgiveness of all injuries or wrongs done to us by others.

3rdly. As *Creatures to a Creator*—

"Thy will be done in earth as it is in heaven." We see all the creatures, man only excepted, doing God's will, whether angels in heaven, or creatures in earth ; shall we not pray that we may fulfil the object of our existence, and do God's will ?

The sentences in the second part which belong naturally to our position as creatures are "Lead us not into temptation, but deliver us from evil." We are helpless, assailed by enemies. We cry to an almighty Creator to be our Protection and Defence.

The three expressions in the Doxology confirm what is here suggested. When we say "For Thine is the kingdom" these words refer to "Thy kingdom come," "the power" to the Creator's Will, "the glory" to that Name which we pray may be hallowed. We also may see reference to each Person of the blessed Trinity.

To the Father in the Name, to the Son in the Kingdom, to the Holy Ghost in the Will, since He makes known to us the will of God.

I will now proceed to show you how to use this prayer.

1. Try and use each part as a prayer for yourself, as—

1. "Our Father, which art in heaven"—

"O my Father, I will love Thee because Thou hast made me Thy child, and because Thou lovest me, seeing that I am a member of Thy dear Son. Make me love Thee every day more and more; make me more obedient, more patient, more like Thee. Make my desires ascend to Thy throne in heaven, for Thou art in heaven and I on earth; help me to ascend in heart and mind, and with Thee continually to dwell, through Jesus Christ our Lord."

2. "Hallowed be Thy name"—

"Great and glorious is Thy Name, O Lord, I will fear and honour Thy Name, and all things in heaven and earth which Thou hast hallowed with Thy Name. O make me love and reverence it and never take it in vain, make me humbly bow in adoration, body, soul, and spirit at the Name of Jesus my Saviour; make those who know not that Name and its power believe in it, love and

honour it, and give me Thy Holy Spirit and teach me to sanctify it more and more. Help me through the Holy Name of Jesus my Lord."

3. "Thy kingdom come"—

"O King of Kings, and Lord of Lords, Thou reignest over all things, and hast placed all things under the feet of Thy dear Son Jesus, and made us through Him kings and priests, and heirs of Thine everlasting kingdom. Reign in my heart by grace, cast down all things that would claim authority over it; spread abroad the knowledge of the Christian faith, subdue the kingdoms of this world, and make them the kingdoms of Thy Christ. Bless all missions and missionaries who go forth to proclaim Thy gospel, and give to sinners true conversion of heart that they may become Thy faithful subjects. This I pray, through Jesus Christ our Lord."

4. "Thy will be done on earth as it is in heaven"—

"Blessed and hallowed be Thy Will, O God. Teach me to obey Thy Will and keep Thy commandments. Grant me to say in humble submission—not my will but Thine be done. Give to all men more and more the spirit of obedience to follow the example of Thy holy angels who always do Thee service in heaven, and above all

the example of Thy dear Son Jesus Christ, Who came not to do His own will, but the will of His Father. Hear me for His sake Who with the Father and the Holy Spirit liveth and reigneth one God, world without end."

In all these prayers be particular to name special needs which you have, for instance in No. 1. To be a good child to your parents, or to be a good parent, or master, or teacher ; to be trustful, loving, and open with God in prayer and in confession of sin. In No. 2. To make special prayer for reverence, and increased sense of God's presence in Church and at Holy Communion ; to shew great respect to sacred things —the Bible, the Sacraments, &c. ; never to take God's name in vain. In No. 3. Pray for sinners, for their conversion, for your own, or for some one that you know, for the clergy, specially those of your own parish ; for missions, special ones that you are encouraged to aid ; societies, &c., which help in the spread of Christ's Kingdom. No. 4. Pray for aid against your besetting sin, to bear patiently some affliction or disappointment, to fulfil some duty, to have a cheerful way in doing God's will, as the angels do it—to rejoice in doing it. Study the particular ways in which Jesus

Christ gave up His own will to do His Father's.

5. "Give us this day our daily bread"—

"Give me, O Lord, all things needful for my soul and body; give me sufficient for the day, and make me to ask for no more. Feed me with the spiritual food which Thou providest for my soul, specially the Holy Sacrament of Thy flesh and blood, and make me one with Christ, and Christ with me, that He may be daily formed in my heart, and myself transformed through Him. In all earthly necessities make me contented and trustful, and always thankful for Thy manifold mercies. Have mercy on the poor and those in need, and give me a liberal spirit gladly to give of my substance for the help and comfort of others. Hear me, for the sake of Jesus Christ our Lord."

6. "And forgive us our trespasses, as we forgive them that trespass against us"—

"Almighty and most merciful Father, I have erred and strayed from Thy ways like a lost sheep. I have sinned grievously in thought, word, and deed. I am no more worthy to be called Thy son. Have mercy upon me, O Lord, have mercy upon me. I confess my sins and acknowledge my misdeeds. I ask forgiveness at

Thy hands ; but inasmuch as Thou alone forgivest those who forgive such as trespass against them, I do from my heart forgive all who have offended me ; I pray for them, and beseech Thee to pardon their sins, as I hope to have forgiveness at Thy hands. Lord be merciful unto me a sinner, through Jesus Christ our Lord."

7. "And lead us not into temptation"—

"Thou knowest, Lord, my weakness, and how often I fall into temptation. Preserve me from temptation, in temptation, and after temptation, that I may not sin against Thee. Thou knowest the power of the Tempter, O my Saviour, for Thou has suffered being tempted. Succour me in the hour of trial, that I may resist the temptation of the World, the Flesh, and the Devil, and continue Thy faithful soldier and servant unto my life's end.

8. "But deliver us from evil"—

"O Thou Who only art mighty, help Thy servant who without Thee cannot but fall. Preserve me in all dangers spiritual and bodily ; preserve my soul against the evil one, the Devil, against the evil of sin and from eternal damnation ; guard my body from all evil accidents, and so keep me under the protection of Thy good Providence here on earth, that I

fail not finally to attain to Thy kingdom in heaven."

9. "For Thine is the kingdom, the power, and the glory, for ever and ever"—

"All honour, glory, praise, might, majesty, and dominion be unto Thee, O Lord, in Heaven above and earth beneath. Let all things praise and magnify Thy name; grant to me that I may worship and serve and obey Thee as I ought to do; help me so to glorify Thee here, that for ever I may praise Thee hereafter where, with angels and archangels, I may say: "Holy, holy, holy, Lord God Almighty, heaven and earth are full of Thy glory; glory be to Thee, O Lord most high."

Remember your special needs in No. 5. Firstly, for your body, food, and raiment—not luxuries nor things that you do not really want, for God does not promise to give such things. Secondly, for your soul, pray that you may hunger and thirst after righteousness and desire more and more to be fed with heavenly food. In No. 6, your sins which you know by Self-examination and which you must sorrow for with repentance. Call to mind the persons you have offended as well as those who have offended you. Your forgiveness by God depends upon your forgiveness of other men. In No. 7, think of your temptations which come

from persons, or places, or circumstances in which you are thrown. If you go yourself into temptation, how can you pray to God not to lead you there? In No. 8, compare the greater evil of eternal to temporary loss. Think that eternal death is the greatest evil that the assaults of Satan, who is the evil one, are great evils, but do not think much about worldly misfortunes or bodily pains or unkindness, or such like, for they may be made means for helping your soul. No. 9, pray for special glory to God, His Church, His Sanctuary, make particular acts of glory and try and find ways to do everything to the greater glory of God. You may use these petitions either in the form of prayers, or as ejaculations—short pointed prayers—shot up like arrows to heaven, when you are doing your work, are at business, travelling, or at night-time in your bed; to be always ready to pray is a way of praying without ceasing.

II. Use each part as a form of Self-examination.

1. If God is my Father, do I behave to him dutifully as a child? Think of your duty to parents (fifth commandment). If he is my Heavenly Father, do I think of Him above all earthly things, and regard heaven as my

home? Consider the first and second commandments.

2. If I pray that God's Name be hallowed, do I keep it holy, or do I swear, blaspheme His Name, or treat what belongs to God with irreverence?—His House, the Bible, which is His Word, or His Day, the Lord's Day, or the holy seasons of the Church. Do I speak lightly of the Sacraments or of God's ministers? or neglect to show proper respect to the holy Name of Jesus? Remember the third and fourth commandments.

3. How do I help forward God's Kingdom. Do I hinder it by resisting the warnings of God's Holy Spirit? Do I set a bad example? Do I refuse to give aid to missions; to my clergy? Do I refuse to induce others to obey God and forward His kingdom?

4. Do I myself try to wish to do what God wills for me—to keep His commandments? Do I endeavour to understand and know God's will? Do I submit cheerfully where it is opposed to mine, or do I wilfully disobey and resist? Do I consider how angels do God's will, and do I try to imitate them? Do I wish to be like them hereafter, and pray that I may more perfectly do the will of God?

5. What do I seek for chiefly? Riches, grand

clothing, pleasant food, a great name, to be independent, &c—or the word of God, the blessed Sacrament of His body, the forgiveness of sin, the gifts of the Spirit? Am I content with what I have, or do I grumble at being not well off, not much noticed, or not so successful as others? The second and tenth commandments refer to this subject.

6. What are my trespasses? Do I say that I have no sin? What are the trespasses which others have done to me? Have I forgiven them from my heart, or do I bear malice? Do I say this Prayer when I refuse to forgive others? Do I seek forgiveness in God's way, by repentance, self-examination, confession of my sin, &c.

7. Do I go into temptation? Like to be in dangerous company? Fancy myself strong enough to resist temptation? Do I reckon up how often I fall into the same sins, in the same places, with the same people—and do I ever strive to keep away that I may not fall?

8. What do I regard as evil? Suffering and loss here or hereafter? Am I afraid of sin in the same degree as I am of pain? Do I realise the power of the Devil? Do I renounce his works—murder and malice, lying and falsehood, pride and rebellion? When attacked by Satan

do I fly to God in prayer? Do I resist the Devil?

9. In what way am I furthering the kingdom of God and His glory among men? Am I seeking here what God placed me here for, namely, His glory? Ask yourself particularly in your special calling in life what you are doing for the glory of God, or if not, whether you are not dishonouring Him?

III. As a form of Belief—

We confess our belief in God as our Father; ours by creation, preservation and all the blessings of this life as men; ours by regeneration, adoption, sanctification as Christians. So we confess God to be in Heaven which He made for His Throne. We believe in the Name of God that He is Jehovah, and in that of Jesus, as God and our Saviour. We declare that Name worthy of all honour, a name at which every creature should bow. In the word "Name" we include all that belongs to God and receives the honour due to Him.

We believe in God's kingdom, that He is King, Almighty, Eternal, Invisible, the Only true God. That His kingdom is over all, and that all things belong to Him. That He has a special kingdom, namely, His Church, the purchase of His Son's

Blood, and that Christians are made heirs of this kingdom.

In declaring our desire that God's will be done, we profess our faith in revelation, that God has declared His will, that His will is absolute, and to be obeyed by all. We believe in His particular will for each of us, and must endeavour to trust in it and execute it. We believe in a vast array of heavenly beings who do always the will of God—the holy angels—and we must regard them as our examples.

In asking for daily bread. We declare our confidence in the Providence of God in supplying our natural wants, in the fact that His dear Son has become the true food of our souls—the manna which came down from Heaven, that he feeds us in the blessed Sacrament of His Body and Blood, that He gives us His Holy Spirit to dwell in our hearts, that we depend upon Him for all things—spiritual and bodily.

We believe in the forgiveness of sin. First, through the Sacrifice of Jesus Christ on the cross by way of Atonement. Secondly, By the Sacrament of Holy Baptism by which our sins are washed away, and we are regenerate or born anew. Thirdly, By the application of the Atone-

ment to our particular souls through the ministry of reconciliation.

We believe that we are subject in this life to temptation from the assaults of the world, the flesh, and the devil, from trials permitted by God; that upon our conduct under temptation here we shall be rewarded or punished in the world to come. We believe that Jesus our Saviour was tempted and overcame temptation, and that if we fly to Him for help we shall overcome through Him.

We believe in the Devil as the special enemy of mankind, by whom man fell; that he is the tempter, the accuser, and the destroyer of men; that he wishes to bring us all to the same state of misery in which he himself is now involved. We believe also in Hell, a place of everlasting punishment and eternal death, which is the greatest of all evils.

We confess that God in three persons—Father, Son; and Holy Ghost—is worthy of all honour, glory, power, might, majesty, and dominion, and that from all time to all time, *i.e.*, for ever and ever, God has existed supreme over all things, and will for ever exist in the same Majesty and Almightyness.

You may add a great deal more to what has

been said. You must try and consider how, when you read or think of God, you can use some part of this prayer. Try and make the Lord's Prayer your rule of prayer, of life, and of faith. You will find that you will learn more than you thought you could, for God, when you thus pray to Him in the words of His dear Son, teaches you more and more of the depth of the riches of goodness and wisdom contained in them.

In the Book of Common Prayer you will find that there is a Collect appointed for each Sunday or Holy Day, which contains usually some Article of Faith or reference to the attributes of Almighty God or of His dear Son, or of the Holy Ghost who assists us in Prayer, makes us Holy, and guides us into all truth, and a prayer either for deliverance from sin, or for increase of grace and final salvation.

The following Table may be helpful :—

“Our Father which art in heaven”—

Christmas, Epiphany, 1st for Good Friday,
Trinity Sunday.

“Hallowed be Thy Name”—

2nd and 22nd after Trinity.

“Thy kingdom come”—

3rd in Advent, S. John the Evangelist, 2nd
after Epiphany, 5th in Lent, 2nd for Good

Friday, Ascension Day, Sunday after Ascension Day, 5th, 11th, 13th, 16th after Trinity, S. Peter, S. Bartholomew, SS. Simon and Jude, All Saints.

“Thy will be done in earth as it is in heaven”—

Circumcision, Epiphany, Easter Day, 2nd, 4th, 5th after Easter; 1st, 9th, 10th, 19th, 20th, 25th after Trinity, S. Andrew, SS. Philip and James, S. James the Greater, S. Michael and All Angels.

“Give us this day our daily bread”—

2nd in Advent, 5th Lent, 7th, 14th, 23rd after Trinity, S. Barnabas, S. Luke.

“Forgive us our trespasses as we forgive them that trespass against us”—

Septuagesima, Ash Wednesday, 4th Lent, 3rd for Good Friday, 12th, 21st, 24th after Trinity, S. John Baptist.

“Lead us not into Temptation”—

4th Advent, Innocents' Day, 1st, 3rd after Easter, 4th, 8th, 17th, 18th, 20th after Trinity, S. Mark, S. Matthew.

“But deliver us from evil”—

1 Advent, S. Stephen, 3rd, 4th, 5th, 6th Epiphany, Sexagesima, 3rd Lent, Easter Eve, 3rd, 15th, 23rd after Trinity.

Brief Explanation of the Catechism.

THE Church Catechism is a form of Instruction by question and answer in the principles of the Christian Religion. The word Catechism is derived from the Greek preposition *kata*, down or back, and *echo* a sound. The answer is regarded as the echo to the question. The word appears in the Greek Testament in *S. Luke* i. 4, *Acts* xviii. 25, *1 Cor.* xiv. 19, *Gal.* vi. 6, where it is used if instruction or teaching in a Christian sense, in *Rom.* ii. 18, in a Jewish sense, "being instructed out of the law." The Jews used this form of instruction, and our Lord, as a child, submitted to it (*S. Luke* ii. 46). The person so catechised was said to sit at the feet of the teacher (*Acts* xxii. 3). Catechising was customary in the Church from very early times, and persons who were being prepared for Holy Baptism were called Catechumens.

The Church Catechism may be briefly summed up as follows:—

1st Part. The Christian Covenant—

To ascertain whether the person catechised

has entered into this, the Christian name is asked, What is your Name ?

Next, the nature of the covenant is examined—

Since every covenant implies two parties, in this there are two—1st God, 2nd Man. Since it implies conditions, the respective promises are enumerated.

The promises of God are three : To make the person admitted into covenant with Him: (1.) A member of Christ; (2.) A child of God; (3.) An inheritor of the Kingdom of Heaven.

The promises made on the person's part, either by his own voice as in the case of grown up persons, or in the case of infants by the voice of others called Godfathers and Godmothers, sponsors or sureties, are—

(1.) To renounce ; (2.) To believe; (3.) To obey.

Renouncing, or rejecting all allegiance or connection with, is a word derived from the Latin *re back* and *nuntiare*, to tell, and means the same as our Lord's words to Satan (*S. Matt. iv. 10*) "get thee hence;" or (*S. Luke iv. 8*) "get thee behind me;" or the words in the Baptismal Service "not to follow or be led by." This is called Repentance.

The spiritual enemies renounced are three—
(1.) The Devil and all works connected with our ghostly or spiritual enemy; (2.) This wicked world with its pomps and vanities, words expressive of empty and unreal show and glitter; (3.) The Flesh, *i.e.*, Human Nature, with its sinful lusts, these are the appetites of the Body uncontrolled by self denial, called, in the General Confession, “following too much the devices and desires of our own hearts.”

Belief or Faith is required by the hearty acceptance of the Summary of the Articles of Christian Faith, called the Creed (see explanation of the Apostles' Creed).

The Principal Articles in the Creed are three, namely, Belief: (1st.) In God the Father as Creator of the Universe; (2nd.) In God the Son as Redeemer of Mankind; (3rd.) In God the Holy Ghost as Sanctifier of all the elect people of God, that is all persons called into the Baptismal Covenant.

Obedience is required to God's holy will and Commandments. The Commandments are ten in number and were given by God to Moses on Mount Sinai, in Two Tables of Stone. They are to be found in the Book of Exodus, chap. xx.

(see the Explanation of the Ten Commandments).

They contain two parts—1st. The duty towards God. 2nd. The duty towards Man, called our Neighbour. The first includes the first four Commandments, the second the last six.

Since no one can fulfil these conditions above stated of their own power and will without the help or grace of God, it is necessary to seek this through the appointed means. Hence the second part of the Catechism.

2nd Part. The Means of Grace—

There are two such means: (1st.) Prayer; (2ndly.) The Sacraments.

The Form or Pattern of Prayer given by Jesus Christ is called “The Lord’s Prayer.”

It contains three parts: (1.) An Address; (2.) Petitions; (3.) Doxology. The Petitions are divided somewhat in the same manner as the Ten Commandments, into two parts: (1st.) We pray for the Glory of God, first three Petitions; (2ndly.) For the wants of man, four last (see Explanation of the Lord’s Prayer).

2. The Sacraments. This word is derived from the Latin *sacramentum*, the soldiers’ oath of allegiance to his general.

This word is defined by our Church as—

(1.) An outward and visible sign, something that we can see; (2.) An inward spiritual grace, something that we cannot see. The sign is given to us, ordained by Christ Himself, to be a means and a pledge, a means, instrument or channel through which the spiritual and unseen gift or grace is conveyed to us: a pledge or assurance that we do receive it. Two Holy Ordinances alone fulfil this definition, they are called Sacraments of the Gospel, and are stated to be generally, that is universally, necessary for Salvation. They are—(1.) Baptism, by which we enter into the state of Salvation; (2.) The Lord's Supper, called also The Eucharist and the Holy Communion, by which we are preserved and sustained in it.

The outward sign of Baptism is Water. The form of Baptising is either by plunging the whole body of the person to be Baptised in Water, called immersion, or by pouring water over the person, called affusion (see Rubric for Baptising Infants).

The person must be Baptised in the Name of the Father and of the Son and of the Holy Ghost. The use of Water and the Sacred Name of the Persons of the Blessed Trinity are essential to valid Baptism.

The inward spiritual grace, or gift in Holy Baptism, is Regeneration or New Birth, a death unto sin, and a new birth unto Righteousness; a change from a state of wrath, namely, natural corruption to a state of grace, or of favour and covenant with God. Descending into the Water represents a death and burial, ascending out of it a Resurrection (see Collect for Easter Eve). Persons require for admission to Baptism Repentance and Faith. Infants who cannot shew either of these requisites are admitted because they cannot shew opposite dispositions, and are, therefore, bound by the pledges of their sureties to endeavour to cultivate both of these in their after life.

2. The Lord's Supper was ordained with this object—To keep up a continual remembrance, *i.e.*, Memorial of the sacrifice of the death of Christ, and of the benefits which we receive by that death.

The outward sign which we see is “Bread and Wine,” which are commanded to be employed and received by our Lord.

The inward grace or gift which is unseen, but which is received by the faithful (*i.e.*, baptised persons in communion with the Church, the Body of Christ), is “the Body and Blood of

Christ," These are received "verily and indeed," *i.e.*, really and truly, in a sense which is opposed to figuratively or by mere act of the mind or imagination. The spiritual nature of the gift does not destroy its reality or truth, but makes a demand on the faith of the receiver, who is required to expect for his soul's health and sustenance, that which the Lord promises in His Ordinance. The benefits received are the strengthening and refreshing of the soul, an effect similar to that produced on the body by the reception of the outward elements of bread and wine.

The requirement of persons who come to the Lord's Supper is Self-examination on the following points:—(1.) As to their Repentance of former sin; (2.) As to their sincere intention to live the new, *i.e.*, the Christian life; (3.) As to their faith in God's mercy through Christ, whether it be a living, *i.e.*, an active faith showing itself in good works; (4.) As to their gratitude, whether the remembrance of the benefits of Christ's death excites love and thankfulness; (5.) Whether they are fulfilling their duty to all other men by living in love or charity with them.

Explanation of the Words and Terms Used.

N. or M. appears to be a corruption of N. or NN. name or names.

Godfathers and Godmothers are so called because they introduce the child or person into the state of New Birth ; they are also called Sponsors, because they pledge for them the necessary conditions of their part of the Covenant ; and sureties, because they act as persons bound for others to satisfy the Church of the wish and intention that those baptised shall live in the profession of Christianity. *Wherein* in which, i.e., in Baptism.

Member of Christ may be understood—(1st.) As a part of the Body of Christ (*1 Cor. xii. 27*) ; (2nd.) As a branch of the True Vine (*S. John xv. 5*) ; (3rd.) As a member or part of a Building of which Jesus Christ is the Head corner stone (*Eph. ii. 19*). Child of God follows from the relation to which the baptised person is admitted, namely, a member of Christ ; because Christ is the Son of God, His members are children of God (*Gal. iii. 26-27, Rom. viii. 15*). Inheritor of the

Kingdom of Heaven, because Christ is Heir, (*Heb.* i. 2). His members are heirs also (*Rom.* viii. 17). Inheritor means more than heir, the baptised person enters into the privileges of the Kingdom of Heaven, Christ's Church upon earth, together with the expectation of the future blessings which await the children of God in Heaven. For Kingdom of Heaven see *S. Matt.* iii. 2, iv. 17, v. 3, xiii. 1; and many other passages in the same Gospel.

The works of the Devil.—The word Devil and Satan both mean Accuser. His works are Lying, Murder, Malice, Pride, Rebellion, Tempting to Sin.

The pomps and vanities of this wicked world.—Pomp is derived from Latin, *Pompa*, a procession; Vanity from *Vanus*, empty, hence empty show. The world is described by S. John (1 *S. John* v. 19), as lying in wickedness.

Sinful lusts of the flesh.—Lusts are appetites, not in themselves sinful, but which become so when indulged in without control. The enemies here named sum up Evil: (1.) The Evil one, the Devil; (2.) The evil which is without, the world; (3.) The evil within, the Flesh.

Article is derived from Latin, *Articulus*, a little joint (see Explanation of Creed).

Will and Commandment.—Will is the intention or spirit; the letter the exact wording of the Command; both extend to thought and words as well as deeds.

Verily means truly, it is equivalent to “Amen,” when used by our Lord as “verily, verily, I say unto you.”

State of Salvation.—Condition in which if we continue we shall be saved, i.e., we are safe while we abide in it, as people are in a ship; if we depart from it we are in peril of destruction.

Hell.—Hades, the place of departed Spirits, the unseen place.

Redeemed.—Bought back out of slavery—Lat. *re back, emere*, to buy. Only mankind are redeemed, this act can never be repeated.

Sanctifieth (not sanctified).—Makes holy. The work of the Holy Ghost is present and continuous, not past.

Elect.—Chosen or called out, from *e out legere*, to pick or choose, hence Engl. select.

Diligent.—Loving, earnest prayer, from Latin *diligere*, to love.

Ghostly.—Spiritual.—The word Ghost is used in connection with the Holy Ghost or Holy Spirit. Here, however, *ghostly* means spiritual, and refers to the Devil.

Generally necessary for all persons at all times and in all places where they can be had.

Whereby.—By which.

Thereof.—Of that, i.e., of the reception.

Wherein.—In which, i.e., Baptism.

Hereby.—By this, i.e., Baptism.

Both, i.e., Repentance and Faith.

Verily.—Truly.

Indeed.—Really, Lat. *in re*.

Faithful.—Lat. *Fideles*, i.e., Baptised persons.

Thereby.—By that, i.e., the Lord's Supper.

Have a lively faith.—This is a question preceded by “whether,” to examine themselves “whether they have,” persons repeating this, often say “to have,” which destroy the sense.

Reading the Bible and Meditation.

THE Bible is God's Word; He reveals Himself to us in it, and teaches us how He has dealt with man, what He requires of man, and how He was pleased that man should be redeemed; and how man, who is redeemed by the precious sacrifice of the Son of God, ought to behave towards God and towards his fellow men.

Do not think that the Bible is an easy book. I daresay you can read it, that you know the histories it contains, and the facts of the life of Jesus Christ, but it does not follow that you know the meaning of the Bible.

Some persons read a chapter at a time, some a few texts from a favourite book of the Bible, just here and there, as they fancy ; but to read the Bible and profit by it requires a system of reading and study. You must hear it, read, mark, learn, and inwardly digest it to make the Bible part of you, and to have God's Word living in you (see Collect for Second Sunday in Advent).

Hearing, is listening to it with attention and desire to learn.

Reading, is the making out what the words are and the general sense.

Marking, is putting a mark against the principal passages and words which lead you to realise the connection of the different parts, or teach important truths.

Learning, is committing to memory ; and

Inwardly digesting, is such a thorough laying hold of the Word of God that it becomes part of you, and you think it back again, so that it becomes a source of thought and action to you.

I will give you a few rules for reading the Bible.

1. Never begin without prayer for enlightenment by the Holy Spirit.

2. Do your best to understand the words you read, and the meaning of them. Seek the connection by looking to see what goes before and what follows; if you are reading a description, try and bring the scene before your mind; ask yourself who did or said this, before whom, in what place, under what circumstances? Picture to yourself the look, the action, the tone of voice in the speakers, and think yourself really there. This is particularly useful in reading scenes in the life of our Lord, or of other persons in the Bible, or Parables, Miracles, &c. Next you may ask why was this done or said, with what object, why did God reprove such an one, what was the nature of his crime? Why was such an one commended or blamed, and for what? Am I myself likely to be, or have I ever been placed in such circumstances, and what should I do or say, or what have I done or said? Should I be in such case praised or blamed?

In the selection of portions to be read consider what you wish to learn, and keep before you a definite object in what you read. You may read

for the purpose of understanding a portion of Scripture history. First become acquainted with the main facts, then the biographies and characters of the principal persons mentioned; then learn something about the places, the manners and customs of the people, their dress, their social habits, their laws, their worship. Gather all you can round the one centre, and try to understand allusions which you can discover in other parts of Scripture. A concordance will help you in this, the proper name of a man, or the name of a weapon, or a custom, a law, will tell you where the same occurs elsewhere. Then you must look out for the places where these occur. A reference Bible is a great help, but be sure and see why the references are given. Do not begin with commentaries and explanatory notes, but try and get acquainted with the text before you read them. The same rule holds good in other subjects, as the types, or certain great doctrines, &c. I will show you how to study the Gospels, which you must make your chief work. Begin with the Creed, and take the Articles as heads in the history of our Lord. Thus the name Jesus Christ points to the beginning of St. Matthew's gospel; "Conceived by the Holy Ghost," to St. Luke's; "Born of the Virgin Mary," to St. Matthew's;

and St. Luke's for the history of the circumstances of our Lord's birth. "Suffered under Pontius Pilate," gives you all the time that Jesus was ministering and enduring suffering, but particularly the history of His passion and death. "Crucified, dead, buried," are all heads for study of these facts; so also "The third day He rose again from the dead; He ascended into heaven; sitteth at the right hand of God." You will find the Creed a great help in the study of the Gospels. So the sentences in the Litany: "By the mystery of thy holy Incarnation," &c. You will find the Church's course of teaching from Advent to Trinity another great help. Study the facts by themselves. Then you may take as a special subject, the teaching, either by parables or by discourses, as the Sermon on the Mount, the teaching just before the Passion, the discourses of St. John; then the mighty works—the miracles. Another subject would be fulfilment of prophecy, and reference to the Old Testament. Some persons with great profit make a single mystery their study. You will be surprised how much you learn if you devote yourself to one line of thought. You cannot study too deeply the history of the Passion, comparing the different accounts, or the Sermon on the Mount. Be particular not to leave

unnoticed any word or expression, many and many a light bursts in when you do not expect it, and oftentimes a stray word will give you a fresh vein of treasure, when perhaps you are at some other employment, to be investigated when you turn again to your study.

I must say a few words now to explain what is meant by "inwardly digesting." When you take your food you first masticate, or chew it, which breaks it into pieces. Digestion depends upon this. There is much else to be done before your food becomes part of you and forms the blood which is the life stream of the body. God's Word is food for the soul, it must be rightly divided. You must not only hear, read, mark, and learn, but you must inwardly digest it. The great means for this is Meditation. It makes God's Word to be a part of your inner nature. In prayer we speak to God, in meditating we listen to hear what God has to say to us. "I will hearken what the Lord God will say concerning me" (*Ps. lxxxv. 8*). I will give you some simple rules.

1. Keep your mind quiet and pure from outward thoughts. Fix your attention on the passage you have chosen. And then try and see God with the eye of faith. Think all real and

before you in what you have read and remembered, and ask for the Holy Spirit to give you light.

2. Ask yourself, "What have I to learn from this passage? What ought I to do so as to fulfil the teaching contained in it? What have I done or left undone in my duty which it sets forth? What shall I resolve to do, when and where and by what means can I do it?

3. Express your sorrow for past neglect. Resolve to do better. Distrust yourself as weak. Pray to God for help, the Father, Son, and Holy Spirit; and thank Him for His teaching, and try and express your love to Him. You may use some form like this: Begin with, "Thou, God, seest me." "Let the words of my mouth and the meditations of my heart be always acceptable in Thy sight, O Lord, my strength and my Redeemer." Then the hymn,* "Come, Holy Ghost, our souls inspire;" the Lord's Prayer, and a collect, such as the one for Whit Sunday, second in Advent, seventh after Trinity, or the Collect for Purity in the opening of the Communion Service. Then try and follow the plan

* See Form of Ordaining Priests, Book of Common Prayer.

suggested. Offer up some short prayers while your mind is engaged, and conclude with a prayer, that what you now believe in your heart you may shew forth in your life.

Try for a short time at first, so as to be able to keep your thoughts fixed *all* the time. Then try longer periods. The knowledge you get from this practice is divine knowledge, for in thus using God's Word you become taught of God. If you find difficulties in your way you had better consult your own clergyman, or one in whose judgment you can place confidence.

To enable you to follow some system I add here a Calendar of Subjects for Meditation for each day in the year. I have followed as closely as I was able the subjects suggested in the Epistles and Gospels for each Sunday. Two passages at least are given for the sake of comparing the Old Testament with the New, since the New Testament lies hid in the Old, the Old lies open in the New.

A Calendar*Of Subjects for Meditation for each day in the Year.*

ADVENT.	SUBJECT.	TEXTS.
1st Sunday	Light.	Gen. i. 3-6, S. John i. 1-10.
Monday	Darkness the cause of sin.	Prov. ii. 12, &c. 1. S. John ii. 9-12.
Tuesday	Death the end of sin.	Gen. ii. 15-18, Rom. vi. 23.
Wednesday	The contention between Light and Darkness.	Is. v. 20-24, Eph. vi. 10-13.
Thursday	Christ the true Light.	Ps. xxvii. 1, S. John viii. 12.
Friday	Christ is the Judge.	Ps. xcvi. 4 &c. S. John v. 26-33.
Saturday	Christ in Majesty.	Is. vi. 1-8, Rev. xx. 11, &c.
2nd Sunday	The Word of God.	Ps. xxxiii. 4-12, Heb. iv. 11-14.
Monday	The Spirit of the Word.	2 Sam. xxiii. 1-5, S. John vi. 60-64.
Tuesday	The study of the Word.	Deut. vi. 4-10, Rom. xv. 4-14.
Wednesday	The dividing of the Word.	Deut. xviii. 21- 22, 2 Tim. ii. 14-16.
Thursday	Reading, Marking and Learning.	Exod. xiii. 8-10, 1 Tim. iii. 14 &c.
Friday	Digesting the Word.	Ps. cxix. 97-118, Rev. x. 8, &c.
Saturday	The abiding of the Word.	Ps. cxix. 89-97, S. Luke xx. 25-34.

	SUBJECT.	TEXTS.
3rd Sunday	The coming of Jesus Christ.	Mal. iii. 1-4, S. Matt. xxiv. 34-45.
Monday	The heralds of Jesus Christ.	Is. lii. 7, Rom. x. 14, &c.
Tuesday	The Ministers of Jesus Christ.	Ps. lxviii. 11-17, 1 Cor. iv. 1-17.
Wednesday	The mysteries of Jesus Christ.	Ezek. xl. 1-5, S. John vi. 32-60.
Thursday	The Reception of Jesus Christ.	Deut. xviii. 15-20, S. John i. 10-15.
Friday	The Preparation of the Way.	Is. Ixii. 10-12, S. Matt. iii. 1-13.
Saturday	The Acceptable People.	Is. xli. 8-15, 1 S. Peter ii. 1-13.
4th Sunday	Obstructions.	Is. xl. 8-6, S. Luke iii. 1-7.
Monday	Mountains, Pride.	Is. ii. 10-18, 1 S. Pet. v. 1-8.
Tuesday	Valleys, Despair.	Ps. cxiii. 5, &c., Heb. xii. 12-18.
Wednesday	Crooked places, False-hood.	Prov. ii. 10, &c., Acts v. 1-12.
Thursday	Rough Places, Temper, &c.	Ezek. xviii. 10-18, S. Matt. v. 38, &c.
Friday	The besetting Sin.	Ps. xix. 12-14, S. Mark. x. 23-28.
Saturday	Running the Race.	Ps. cxix. 25-41, Heb. xii. 1. 2.

	SUBJECT.	TEXTS.
Christmas	The Birth of Jesus Christ.	Is. ix. 6-7, S. Matt. i. 18, &c.
S. Stephen	Martyrdom in will and deed.	2 Chr. xxiv. 17-23, Acts vii. 54, &c.
S. John.	Martyrdom in will but not in deed.	Dan. xii. 8, &c., S. John xxi. 20-25.
The Holy Innocents	Martyrdom in deed but not in will. Sin brought into the world. The Saviour born of a woman. In Great Humility.	Jer. xxxi. 15-18, Rev. xiv. 1-6. Gen. vi. 1-8, Rom. v. 12-20. Is. vii. 10-17, Gal. iv. 1-8. Is. lii. 13-liii. 4, S. John xiii. 12-18.
The Circumcision	The Name Jesus. Obedience. Suffering. The Word of God among Men. The Lamb of God seen by Shepherds. The Precious Blood. The Covenant in that Blood.	Cant. i. 2-3, Jer. xxiii. 5-9, S. Matt. i. 21, Acts iv. 8-13. 1 Sam. xv. 22-24, Heb. v. 7-11. Lam. iii. 1-21, 1 S. Pet. iv. 12, &c. Prov. viii. 22-32, S. Luke ii. 21-33. Is. xvi. 1, S. Luke ii. 8-21. Zech. ix. 11-12, Heb. ix. 6, &c. Gen. xvii. 1-15 & 28, &c., Heb. xiii. 20-21.

	SUBJECT.	TEXTS.
The Epiphany	The Mystery of the Incarnation. The Star of Bethlehem.	Is. xl ix. 13-24, I. Tim. iii. 14, &c. Numb. xxiv. 15-20, S. Matt. ii. 1-11.
	The Gathering of the Gentiles.	Is. lx. 1-6, Eph. iii. 1-14.
	The Rewards of Faith.	Gen. xxii. 15-19, S. Luke i. 39-46.
	The Sight of God.	Exod. xxxiii. 17, &c., S. John xiv. 19-24.
	The Mystical Gifts.	Is. lx. 6-10, S. Matt. ii. 11-12.
1st Sunday after Epiphany	Manifestations— In Wisdom.	Prov. ix. 1-7, 1 Cor. i. 18, &c.
Monday	In the Father's House.	Ps. lxxix. 9. S. John ii. 13-18, S. Matt. xxi. 12-19.
Tuesday	In the Father's business.	Is. xl. 10-12, S. Luke ii. 41-52.
Wednesday	In Reverence in God's House.	Gen. xxviii. 10, &c., Rev. iv. 9, &c.
Thursday	In Obedience at Home.	1 Sam. iii. 1-11, S. Luke iii. 51, Eph. vi. 1-5.
Friday	In Growth in Stature and Grace.	1 Sam. iii. 19, &c., S. Luke iii. 52.
Saturday	In Meditation.	Ps. cxix. 97-113, S. Luke ii. 18-19.

	SUBJECT.	TEXTS.
2nd Sunday after Epiphany	Jesus Manifested in His Baptism.	Josh. iii., S. Matt. iii. 13, S. Mark i. 9.
Monday	In the Fulfilment of all Righteousness.	Ps. xl. 7-11, Heb. x. 5-11.
Tuesday	In Prayer.	Ps. lv. 16-17, S. Luke xviii. 1-9.
Wednesday	By Descending into the Water.	2 Ki. v. 10-15, Rom. vi. 3-12.
Thursday	As the Descent of the Holy Ghost.	Gen. i. 2, S. Matt. iii. 16, S. Luke iii. 21-22.
Friday	As the Word of the Father.	Gen. i., Heb. i.1.
Saturday	As the Beloved Son.	Ps. ii. 7, Is. xlii. 1-5, S. Matt. iii. 17.
3rd Sunday after Epiphany	Jesus Manifests His Glory.	Exod. xxiv. 9-12, Rev. i. 12-19.
Monday	By Miracles — Turning Water into Wine.	Cant. v. 1, S. John ii. 1-12.
Tuesday	Healing a Leper.	Levit. xiii. 45-46, S. Matt. viii. 1-5.
Wednesday	Healing a Servant of a Centurion.	2 Ki. v. 1-8, S. Matt. viii. 5-14.
Thursday	Calm ing the Sea.	Jon. i. 1-17, S. Matt. viii. 23-28.
Friday	Casting out Devils.	1 Sam. xvi. 14, &c., S. Matt. viii. 28-33.
Saturday	Punishing unlawful Gains.	2 Ki. v. 20, &c., S. Matt. viii. 33, 34.

	SUBJECT.	TEXTS.
4th Sunday after Epiph- any	Jesus Manifested in pro- tection.	Ps. xci., S. Luke i. 68-80.
Monday	In Infirmitiess.	Is. xxxv., S. Matt. xii. 15-22.
Tuesday	In Dangers.	2 Sam. xxii. 2-8, 17-21, 32-38, 47, &c., 1 S. Pet. iii. 12-18.
Wednesday	In Necessities.	Gen. xxi. 8-21, S. Matt. xiv. 18-22.
Friday	In Temptations.	Gen. xxxix., 1 Cor. x. 6-14.
Saturday	In Bodily and Spiritual Weakness.	Is. xxxviii. 1-9, S. Matt. ix. 1-9.
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5th Sunday after Epiph- any	Christ Manifested in His Church.	Ezek. xlifi. 1-8, Eph. i. 15, &c.
Monday	Which is His Body.	Exod. iv. 22-24, Eph. v. 25-33.
Tuesday	In Peace.	Ps. cxix. 162-170, 1 S. Pet. iii. 8-18, Deut. xi. 1-16, S. John xv. 9-18.
Wednesday	In Love.	1 Chron. xxix. 10-20, 1 Tim. ii. 1-9.
Thursday	In Thanksgiving.	Ps. cxlvii., Rev. vii. 9-18.
Friday	In Praise.	Mal. iii. 16, &c., Col. iii. 16-17.
Saturday	In doing all in the Name of Christ.	

	SUBJECTS.	TEXTS.
6th Sunday after Epiphany	The end for which Jesus was Manifested.	Gen. iii. 14-15, 1 S. John iii. 7-9.
Monday	To Destroy the Works of the Devil.	Is. xiv. 12-16, 1 S. Pet. v. 8-9.
Tuesday	To Make us Sons of God.	Hosea i. 8, &c., Rom. viii. 12-24.
Wednesday	To Purify us by Hope.	Jer. xvii. 5-9, 1 S. John iii. 1-7.
Thursday	To Conform us to His Image.	Gen. i. 26-29, Rom. viii. 28-31.
Friday	To Admit into His Kingdom.	Dan. ii. 37-46, Col. i. 9-19.
Saturday	To Cause us to Dwell with Him.	Joel iii. 16, &c., Eph. i. 3-15.
Septuagesima	The Beginning.	Gen. i. 1, Job xxxviii. 1-22, S. John i. 1, 1 S. John i. 1-5.
Monday	The Word the Creator.	Ps. xxxiii. 4-10, S. John i. 3, Eph. iii. 8-13.
Tuesday	The obedience of the Creature.	Gen. i. 6-26, Acts xvii. 22-29.
Wednesday	Man created in the image of God.	Ps. cxxxix. 13-17, S. Matt. xxii. 15-28.
Thursday	The Call.	Prov. viii. 1-12, S. Matt. xx. 1-17.
Friday	The Race.	Eccl. ix. 11, &c., 1 Cor. ix. 24, &c.
Saturday	The End--Rest.	Ps. xxxix. 4-7, Heb. iv. 1-14.

	SUBJECT.	TEXTS.
Sexagesima	The Man and Woman in Eden.	Gen. ii. 8-16, Rev. xxii. 1-6.
Monday	The Tree of Knowledge of good and evil.	Gen. ii. 15-18, Rom. i. 18-24.
Tuesday	The Serpent.	Gen.iii.1-6, Rev. xx. 1-4.
Wednesday	The Temptation.	Gen. iii. 6-8, S. Matt. iv. 1-12.
Thursday	The Fall.	Gen. iii. 8-14, S. Luke xxii. 1-7.
Friday	The Sentence on Sin.	Gen. iii. 16-20, Rom. v. 12-20, vi. 23.
Saturday	The Seed of the Woman.	Gen. iii. 14-15, Heb. ii. 16, &c.
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Quinquagesima	Love.	Gen. ix. 8-18, 1 Cor. xiii.
Monday	Faith.	Gen. xv. 1-7, Rom. iv. 13-23.
Tuesday	Hope.	Ezek. xxxvii. 11-15, Rom. v. 1-6.
Ash-Wednesday	Fasting.	Joel ii. 15-18, S. Matt. vi. 16-19.
Thursday	Confession of Sin.	Ps. xxxii. 1-8, 1 S. John i. 8, &c.
Friday	Conversion.	Hosea xiv., S. Matt. xviii. 1-10
Saturday	Supplication.	Dan. ix. 3-20, Acts i. 12-15.
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1st Sunday in Lent	Jesus in the Wilderness.	Hosea ii. 14-16, S. Matt. iv. 1, 2, S. Mark i. 12-13
Monday	Tempted of Satan—Compare Gen. iii. 6, with 1 S. John ii. 16.	1 Chron. xxi. 1-7, S. Matt. iv. 3, S. Luke iv. 1-2.

	SUBJECT.	TEXTS.
Tuesday	Lusts of the Flesh.	Exod. xvi. 1-4, xvii. 1-4, S. Luke iv. 3-5.
Wednesday	Lust of the Eyes.	Joshua vii. 19- 24, S. Luke iv. 5-9.
Thursday	Pride of Life.	Dan. iv. 19, &c., S. Matt. iv. 5-8.
Friday	The Sword of the Spirit.	Gen. iii. 22, &c., Eph. vi. 10-21.
Saturday	Spiritual comfort.	Is. xliv. 1-6, S. Matt. iv. 11, Acts xii. 6-12.
2nd Sunday in Lent	Deliver us from evil.	Ps. lxx., 2 Thess. iii. 1-6.
Monday	Adversities to the body.	Job ii. 1-11, 2 Cor. xii. 7-11.
Tuesday	Evil thoughts.	Jer. iv. 14-19, S. Matt. xv. 10-21.
Wednesday	Personal helplessness.	Ps. cix. 21, &c., S. Matt. xv. 21-28.
Thursday	The childrens' bread.	Deut. viii. 2-7, S. John vi. 26-36.
Friday	The power of Faith.	Ps. xxvii. 10, &c., Heb. xi.
Saturday	Answer to Prayer.	Is. xxxvii. 14, &c. S. Matt. xv. 28, xxi. 21-22.
3rd Sunday in Lent	The heart a fortress.	Prov. iv. 20, &c., S. Luke xi. 21- 27.
Monday	The senses the openings into it.	Is. vi. 8-11, S. Matt. v. 27-31, vi. 22-24.

	SUBJECT.	TEXTS.
Tuesday	Conscience the Watch-man.	Habak. ii. 1-4, S. Matt. xxiv. 42, &c.
Wednesday	Satan and his allies.	Job i. 7-13, Eph. vi. 12-21.
Thursday	The Treasure.	Job ii. 4, 5, S. Matt. xvi. 24-28
Friday	The Assault.	Exod. xiv. 5-15, S. Luke xxii. 31-35, 55-64.
Saturday	Victory through Christ.	Ex. xv. 1-22, 1 Cor. 54, &c., and 2 Cor. ii. 14, &c.
4th Sunday in Lent	The two Natures.	Gen. xxv. 22, &c., Gal. v. 16, &c.
Monday	The birth of the Flesh.	Gen. vi. 1-8, Ps. li. 5, S. John iii. 8-9.
Tuesday	The Birth of the Spirit.	Gen. xvii. 15-20, 1 S. John v. 1-18.
Wednesday	The Contention between the two.	Mal. i. 2-6, Rom. vii. 7, &c.
Thursday	The Bread of Life.	Ex. xvi. 13, &c., S. John vi. 52-60.
Friday	Christ gives Himself to His people.	Gen. xlivi. 24, &c., S. John vi. 32-52.
Saturday	Spiritual satisfaction.	1 Ki. xix. 1-9, S. Mark viii. 1-10.
5th Sunday in Lent	The great High Priest.	Gen. xiv. 17-21, Ps. cx., Heb. vii. 20, &c., iv. 11-15.
Monday	The Tabernacle not made with hands.	Exod. xxv. 40, xxix. 35, &c., S. Matt. xvii. 1-9.

	SUBJECT.	TEXTS.
Tuesday	The Atoning Blood.	Exod. xii. 7-15, Heb. ix. 18, &c.
Wednesday	The Mediator of the New Covenant.	Num. xvi. 41, &c. Heb. ix. 15-18.
Thursday	Life through the Word of Jesus.	Ezek. xxxvii. 1-11 John v. 24-33.
Friday	The Joy of Abraham,	Gen. xvii. 1-9, S. John viii. 34, &c.
Saturday	Jehovah, I am.	Exod. iii. 1-16, Rev. i. 17-18, iii. 14, xxii. 18.
HOLY WEEK.		
Palm Sunday	Hosanna to the Son of David.	Ps. cxviii. 19-27, S. Matt. xxi. 1-17.
Monday	The barren Fig Tree.	Is. v. 1-8, S. Matt. xxi. 17-23.
Tuesday	The Pascal Lamb.	Exod. xii. 1-7, 1 S. Peter i. 18-22.
Wednesday	The Traitor.	2 Sam. xv. 31. xvii. 14-24, S. Matt. xxvi. 14- 17, 20-26, 45-56, xxvii. 3-10.
Thursday	The Memorial.	Exod. xiii. 3-17, S. Luke xxii. 7-21.
Good Friday	The Sacrifice.	Gen. xxii. 1-11, S. Matt. xxvii. 24-57.
Saturday	Paradise.	Is. lxiv. 1-6, 2 Cor. xii. 1-7.
Easter Day	The Resurrection	Job xix. 23-28, Is. xxvi. 19, &c., S. Matt. xxviii. 1-11, 1 Cor. xv. 20-29.

	SUBJECT.	TEXTS.
Monday	The Precious Wounds.	Zech. xiii. 1-7, S. Luke xxiv. 36-44.
Tuesday	The Message of Peace.	Is. lvii. 14-20, S. John xiv. 25- 30, xx. 19-21.
Wednesday	Pardon to Peter.	Hosea xiv. 1-9, S. Mark xvi. 1- 9, S. Luke xxiv. 33-34, 1 Cor. xv. 5.
Thursday	The Journey to Emmaus.	Gen. xxxii. 1-2, 24, &c., S. Luke xxiv. 18-36.
Friday	The fulfilment of the Law and Prophets.	Is. lv. 9, &c., S. Matt. v. 17-21.
Saturday	Proofs of the Resurrec- tion.	Is. lxiii. 1-7, S. John xxi. 1-15.
1st Sunday after Easter	Christ the Firstfruits.	1 Deut. xxvi. 1-2, 1 Cor. xv. 20-29.
Monday	Life in the Son of God.	Ps. xxxvi. 5-12, 1 S. John v. 9-16.
Tuesday	The Unbelief of Thomas.	Job xlvi. 1-7, S. John xx. 24-30.
Wednesday	The Commission from the Father.	Jer. i. 4-11, S. John xx. 22-24.
Thursday	Reception of the Holy Ghost.	Numb. xi. 24-31, S. John xvi. 7- 17.
Friday	Putting away the old leaven.	Exod. xii. 15-21, 1 Cor. v. 6-9.
Saturday	The Forgiveness of Sins.	2 Sam. xii. 1-15, 2 Cor. v. 11, &c.

	SUBJECT.	TEXTS.
2nd Sunday after Easter Monday	The Example of Jesus. Sinlessness.	Deut. xxx. 8-17, 1 S. Pet. ii. 21-24. Ps. xv., Heb. vii. 26, &c.
Tuesday	Patience.	Job i. 20, &c., ii. 7-11, Heb. x. 32, &c.
Wednesday	Silence under Rebuke.	Ps. xxxviii. 9-15, Is. liii. 7, S. Matt. xxvi. 57-64, S. John xix. 8-12.
Thursday	Resignation to God.	Ps. xxvii., S. Matt. x. 16-34.
Friday	The Shepherd Smitten.	Zech. xiii. 7, &c., S. Matt. xxvi. 31, Heb. xiii. 20-21.
Saturday	The Bishop of Souls.	Ezek. xxxiii. 7-12, 1 S. Pet. ii. 25, Heb. iii. 1-15.
3rd Sunday after Easter	The Wandering Sheep.	Ps. cxix. 176, Is. liii. 6, Ez. xxxiv. 1-7, S. Luke xv. 1-5.
Monday	Things Contrary to the Christian Profession.	Lev. xix. Deut. xxvii. 15, &c., Eph. v. 1-22.
Tuesday	Breaking away from the Fold.	Ps. liii., S. Luke xix. 41-47.
Wednesday	The Sheep Lost.	Ezek. xviii. 24-27, 1 S. Pet. ii. 25.
Thursday	Sought.	Ezek. xxxiv. 7-17, S. Matt. xviii. 10-15.
Friday	Found.	Ps. cvii. 1-8, S. Luke xv. 6-8.

	SUBJECT.	TEXTS.
Saturday	Restored.	Ezek. xxxiv. 17, &c., Eph. ii. 19, &c.
4th Sunday after Easter	The Author of Good Gifts.	Hosea ii. 8, &c. S. Jas. i. 17-18.
Monday	Regeneration.	Is. lxv. 17, &c., Rev. xxi. 1-8.
Tuesday	Reception of the Word.	Ezek. iii. 1-12, S. John xv. 7-12, 1 S. Pet. ii. 1-4.
Wednesday	Love of the Command.	Deut. xi. 1-26, S. John xv. 12- 18.
Thursday	The Work of the Com- forter.	Is. xi. 2-6, S. John xiv. 16-22.
Friday	Guidance.	Ps. xxv. 8-16, S. John xvi. 7-14.
Saturday	Imparting the Things of Christ.	Zech. xii. 10, S. John xvi. 14-17.
5th Sunday after Easter	Prayer through the Name of Christ.	1 Ki. viii. 27- 31, 41-44, S. John xvi. 23, &c.
Rogation Sunday	For the Advance of Christ's Kingdom.	Dan. vi. 25-28, vii. 27, S. Luke ix. 1-7.
Monday	For a Blessing in the Fruits of the Earth.	Deut. viii. 7-19, S. Jas. v. 17-18.
Tuesday	For Peace and National Prosperity.	Ps. cxxii. 6, &c., Jer. xxix. 4-8, 1 Tim. ii. 1-5.
Wednesday	Lift up your Hearts.	Job xxxiii. 23-31, Ps. cxxiii., Heb. x. 19-26.
Ascension Day		

	SUBJECT.	TEXTS.
Friday	Choice of an Apostle.	Exo. xxxiii. 9, &c., Acts i. 15, &c.
Saturday	Waiting for the Blessing.	Lam. iii. 22-34, Acts i. 12-15.
Sunday after Ascension Day	Last Words.	2 Sam. xxiii. 1-8, S. John xiv. 25, &c., S. Mark xvi. 15, &c.
Monday	The Act of Blessing.	Deut. xxxiv. S. Lukexxiv. 50-51
Tuesday	The Parting.	2 Ki. ii. 1-12, S. John xiv. 1-8, xvi. 16-23.
Wednesday	Gazing after the Lord.	2 Ki. ii. 12, Act i. 10, 2 Cor. iii. 12, &c.
Thursday	The Sight of Angels.	Dan. x. 4-20, S. Luke xxiv. 4-8, Rev. xxii. 8-10.
Friday	Joy in Heaven.	Ps. xcvi. 11, &c., Rev. xii. 10-13.
Saturday	The Return to Jerusalem.	Is. xxxv., S. Luke xxiv. 52-53, Acts i. 12-14.
Whitsunday.	The Descent of the Holy Ghost.	1 Ki. xix. 9-19, Acts ii. 1-14.
Monday	Union in Spirit.	Is. xi. 10, &c., 1 Cor. xii. 11-28.
Tuesday	The Power of the Spirit.	Ezek. iii. 12-16, Actaiv. 81-8-17
Wednesday	Baptism with Fire.	Dan. iii. 19, &c., S. Luke iii. 15-18.
Thursday	The presence of the Holy Spirit in the Heart.	Jer. xxxi. 31-35. Rom. viii. 12-28.
Friday	The effect of the Holy Spirit.	Numb. xi. 24-30, Acts x, 44, &c.

	SUBJECT.	TEXTS.
Saturday	Baptism with Water and the Spirit.	Exod.xiv.23, &c., S. John iii. 3-9, 1 Cor. x. 1-13.
Trinity Sunday	The Majesty of God.	Ps. xviii. 1-15, Habbak iii. 2-17, Rev. iv.
Monday	Our Father which art in Heaven.	Is. lxiii. 15, &c., S. Matt. vi. 5-9, Eph. iii. 14, &c.
Tuesday	Hallowed be Thy Name.	Exod.xx.7, Deut. vi. 13, S. Matt. vi. 9, S. John xii. 28-32.
Wednesday	Thy kingdom come.	Dan. vii. 13, &c., S. Matt. iii. 1-2, iv. 17, Rev. xix. 1-17.
Thursday	Thy will be done.	Ps. cxxxv. 1-13, S. Luke xxii. 39-44, Actsxxi.14.
Friday	In earth as it is in heaven.	Ps. ciii. 19, &c., Heb. i. 5, &c.
Saturday	For thine is the kingdom, the Power and the Glory, for ever and ever.	1 Chron. xxix. 10-14, Rev. v. 11, &c.
1st Sunday after Trinity	God is Love.	Exod. xxxiv. 5-9, 1 S. John iv. 6-14.
Monday	The tender Love of God to His Mankind.	Hosea xi. 1-10, 1 S. John iv.14-21.
Tuesday	Love to a man, the expression of Love to God.	Lev. xix. 9-19, 1 S. John iii. 16-19

	SUBJECT.	TEXTS.
Wednesday	Selfishness forbidden.	Deut. xv. 7-19, S. Luke xii. 13-22.
Thursday	Known by the expression <i>My and Thy</i> .	1 Sam. xxv. 2- 14, S. Lukexvi. 14, &c.
Friday	Self denial, the path to Love.	Ruth i. 11, &c., S. Matt. x. 37, &c.
Saturday	The future blessedness of Love.	Dan. xii. 9, &c., 1 Cor. ii. 9, &c.
2nd Sunday after Trinity	False Love.	Ezek. xxxiii. 30, &c., S. Luke xxii. 47-55.
Monday	Insincerity in Word.	Ps. lv. 9-22, S. Lukexx. 20-27.
Tuesday	Hatred the seed of mur- der.	Gen. xxxvii. 12, &c., S. Matt. v. 21-27.
Wednesday	Self sacrifice.	2 Sam. xxiii. 18- 18, Heb. ix. 11- 18.
Thursday	Love the keeping of the Commandments.	Deut. xi. 13-29, &c., Rom. xiii. 8-11.
Friday	Love the source of confi- dence.	Ps. xviii. 1-7, 1 S. John ii. 28, &c.
Saturday	Love teaches the know- ledge of God's will.	Ps. cxix. 97-137, 1 S. John v. 1-6.
3rd Sunday after Trinity	Humility.	Micah vi. 5-9, S. Lukexviii. 9-18.
Monday	Taught by our own weak- ness.	Jób. xlvi. 1-7, 2 Cor. xii. 1-7.
Tuesday	By God's mighty power.	Ps. lxxvii. 10, &c., 1 S. Pet. y. 5-12.

	SUBJECT.	TEXTS.
Wednesday	By considering the malice of the Devil.	1 Ki. xxii. 15-24, S. Luke xxii. 31- 35, 1 Tim. iii. 1-8.
Thursday	Trust in God.	Ps. xxii. 1-10, cxviii. 1-19, 2 Tim. i. 8-13.
Friday	Steadfastness in Trial.	Dan. vi. 6-24, S. Matt. xxiv. 3- 32, Rev. ii. 10.
Saturday	Peace in believing.	Is. xxvi. 1-5, Rom. xv. 7-14.
4th Sunday after Trinity	God the Pattern of Mercy.	Ps. ciii. 1-19, S. Luke vi. 35-39.
Monday	Judge not.	Ezek. xvi. 52-55, S. Matt. vii. 1-2, S. James ii. 1-14, iv. 11-12.
Tuesday	Little Faults.	2 Sam. xii. 1-7, S. Matt. v. 17-21.
Wednesday	Great Faults.	2 Sam. xii. 7-13, S. Matt. xii. 31- 38, 1 S. John v. 16-17.
Thursday	Self-deceit.	1 Sam. xv. 18-24, 1 S. John i. 5, &c.
Friday	Danger of Judging Others.	1 Sam. xxii. 6- 20, S. Matt. vii. 3-6, Rom. xiv. 10-15.
Saturday	Judgment of Self.	2 Sam. xii. 18- 16, 1 Cor. xi. 28-33.
5th Sunday after Trinity	Brotherly Love and Union.	Ps. cxlviii., S. John xiii. 34-35, Col. iii. 12-16.

	SUBJECT.	TEXTS.
Monday	Compassion.	Deut. xv. 7-12, S. Luke x. 30-38.
Tuesday	Pity.	Prov. xix. 17, xxviii. 8, S. Mark vi. 33-44.
Wednesday	Courtesy.	Gen. xxiii. 1 S. Pet. iii. 8-12.
Thursday	Forbearance.	1 Sam. xxiv., Eph. iv. 1-7.
Friday	Guilelessness.	Ps. xv., S. John i. 43, &c.
Saturday	Seeking Peace.	Ps. xxxiv. 11, &c., S. Matt. v. 9, 2 Tim. ii. 22, &c.
6th Sunday after Trinity	Baptism in the Death of Christ.	Dan. ix. 26, &c., Rom. vi. 1-12.
Monday	Our Profession.	Exod. xix. 1-9, Phil. iii. 15, &c.
Tuesday	Death unto Sin.	Gen. iii. 17-20, Rom. vi. 15-23.
Wednesday	Burial with Christ.	Gen. xlvi. 29, &c., Col. ii. 10-16.
Thursday	Rising unto Righteousness.	Is. li. 4-12, Rom. vi. 8-15.
Friday	The Law of Kingdom of Heaven.	Ps. lxxviii. 1-9, S. Matt. v. 17-21.
Saturday	Conquest of Sin.	Ps. xci., Rom. v. 6, &c.
7th Sunday after Trinity	Vices. 1st. Anger.	Gen. xl ix. 5-8, S. Matt. v. 21-27.
Monday	In Thought.	Gen. xxxvii. 2-12, 1 S. John iii. 12-16.

	SUBJECT.	TEXTS.
Tuesday	In Word.	1 Sam. xx. 30-35, Prov. xxix. 20, Eph. iv. 31, vi. 9.
Wednesday	The Evil of Anger.	Prov. xvi. 29, 30, 32, xvii. 14, Rom. xii. 17, &c.
Thursday	God cannot be approached by one in Anger.	Gen. iv. 1-8, S. Matt. v. 23-27.
Friday	Sin a Tyrant.	1 Ki. xxi. 25, &c., S. John viii. 34-46.
Saturday	The Wages of Sin.	2 Ki. ix. 22, &c., Rom. ii. 1-12, vi. 23.
8th Sunday after Trinity	Lusts.	Numb. xxv. 1. 10, S. Jas. i. 13. 16, iv. 1-11.
Monday	Mortification of the Body.	Dan. i. 8-17, Col. iii. 1-12.
Tuesday	False Prophets.	1 Ki. xiii. 11-20, S. Matt. vii. 15-24.
Wednesday	Fruits.	Deut. xxxii. 32- 33, Ps. i., Gal. v. 16, &c.
Thursday	Hypocrisy.	Ezek. xx. 1-8, S. Matt. xxiii. 1-25
Friday	Unavailing Prayers.	Is. i. 10-18, Heb. xii. 12-18.
Saturday	Doing God's Will.	Jer. vii. 21-29, S. Matt. vii. 21, &c.
9th Sunday after Trinity	Gospel Privileges.	Deut. v. 32-41, 1 Cor. x. 1-5.
Monday	Evil Example.	Numb. xiii. 26- xiv. 5, 1 Cor. x. 5- 6, Heb. iii. 7, &c.

	SUBJECT.	TEXTS.
Tuesday	Idolatry.	Exod. xxxii. 1-11, 1 Cor. x. 7-10, 14-23.
Wednesday	Murmuring.	Exod. xvii. 1-8, 1 Cor. x. 10-13.
Thursday	Manna.	Exod. xvi., S. John vi. 47-60.
Friday	The Brazen Serpent.	Num. xxii. 4-10, S. John iii. 14-22.
Saturday	Tempting Christ.	Deut. vi. 16-20, Ps. xcvi. 6, &c., Heb. iii. 15, &c.
10th Sunday after Trinity	The Gifts of the Spirit.	1 Sam. ix. 27-x. 14, 1 Cor. xii. 1-7.
Monday	Confession of Jesus.	2 Chron. vi. 24-28, Rom. x. 4-14.
Tuesday	Wisdom.	Prov. iii. 13-21, 1 Cor. xii. 7-8.
Wednesday	Knowledge	Prov. iv. 1-14, 1 Cor. xii. 8, S. John xv. 26-27, xvi. 13-16.
Thursday	Benevolence.	Ps. cxii., S. Luke vi. 17-39.
Friday	Consequences of Neglect.	Prov. i. 24, &c., S. Matt. xviii. 15-18, S. Luke xix. 41-45.
Saturday	Of continuance in Sin.	Jer. xiii. 23, &c., S. Matt. xxiii. 27-34.
11th Sunday after Trinity	The Subjects of Christian Faith.	Deut. xi. 18-22, 1 Cor. xv. 1-12.

	SUBJECT.	TEXTS.
Monday	The Death of Christ.	Ps. xxii. 1-22, S. Luke xxiv. 25-28.
Tuesday	His Burial.	Is. liii. 9, Acts xiii. 25-38.
Wednesday	His Resurrection.	Ps. xvi. 8, &c., Acts ii. 22-29.
Thursday	His appearance to 500 Brethren.	2 Ki. viii. 1-7, S. Matt. xxviii. 16- 19, 1 Cor. xv. 6.
Friday	To S. Stephen.	Josh. v. 18, &c., Acts vii. 55, &c.
Saturday	To S. Paul.	Ezck.i.22&c., and ii., Acts xxii. 1- 12, 1 Cor. xv. 8.
12th Sunday after Trinity	The Glory of the Gospel.	Is. lx. 14, &c., 2 Cor. iii. 7-12.
Monday	The Letter.	Deut. iv. 1-7, 2 Cor. iii. 4-7.
Tuesday	The Spirit.	Is. lxi. 1-4. Rom. viii. 1-18.
Wednesday	Deafness and Dumbness.	Is. vi. 8-11, S. Mark vii. 31- 33.
Thursday	Neglect of Prayer.	Is. xliii. 22, &c., S. Luke xviii. 1-9.
Friday	Ephphatha.	Is. xxix. 18, &c., S. Mark vii. 33-36.
Saturday	Jesus does all Things Well.	Ps. cxviii. 1-19, S. Mark vii. 36- 37.
18th Sunday after Trinity	The Sight of the Gospel.	Is. xxxii. 1-5, S. Luke x. 28-25.

	SUBJECT.	TEXTS.
Monday	The Law of God.	Josh. viii. 80, &c., S. Luke x. 25-29.
Tuesday	The First Table.	Exod. xx. 1-12, S. Matt. xxii. 34-39
Wednesday	The Second Table.	Exod. xx. 12-18, Rom. xiii. 8-11.
Thursday	The Wanderer.	Deut. ii. 1-8, S. Luke x. 30-33.
Friday	The Good Samaritan.	Deut. x. 12-20, S. Luke x. 38-38
Saturday	The Church.	1 Ki. viii. 41-44, Heb. xii. 18-25.
14th Sunday after Trinity	The Works of the Flesh.	Numb. xi. 4-16. Gal. v. 19-22.
Monday	Impurity.	2 Sam. xi. 1-7 & 27, 1 Cor. vi. 9, &c.
Tuesday	Superstition.	1 Sam. xxviii. 3, &c., Acts xiii. 6-18.
Wednesday	Hatred and Variance.	Gen. xxxvii. 2, &c., 1 S. John ii. 7-12.
Thursday	Drunkenness.	Lev. x. 1-12, Habak. ii. 15- 17, S. Luke xxi. 34-37, Rom. xiii. 11, &c.
Friday	Sedition and Heresy.	Numb. xvi. 1-36, Acts xx. 25, &c.
Saturday	Ingratitude.	2 Chron. xxiv. 17-28, S. Luke xvii. 11-20.
15th Sunday after Trinity	The Cross of Christ.	Exod. xv. 22-27, Col. i. 19-24.

	SUBJECT.	TEXTS.
Monday	Its Signification.	Ps. xxii. 14-22, 1 Cor. i. 17-26, ii. 1-6.
Tuesday	The Boast of the Christian.	Jer. ix. 23-25, Gal. vi. 14-17.
Wednesday	The Dimensions of the Cross.	Is. xlvi. 22, &c., Eph. iii. 14, &c., Lam. iii. 1-22, Gal. vi. 17, Rev. i. 7.
Thursday	The Marks of the Cross.	
Friday	Peace through the Cross.	Ps. lxxxv. 8, &c., Eph. ii. 11-19.
Saturday	The Result of the Cross. The New Creature.	Jer. xxxi. 31-35, 2 Cor. v. 11, &c.
16th Sunday after Trinity	Contentment.	Prov. xxx. 7-10,
Monday	In Food and Clothing.	1 Tim. vi. 8-11. Gen. xxviii. 20, &c., S. Matt. vi. 25-31.
Tuesday	The Two Masters.	1 Sam. vii. 3-7, 1 Ki. xviii. 21-25, S. Matt. vi. 24, 2 Tim. iv. 9.
Wednesday	Anxiety.	Gen. xxxii. 6-13, 2 Ki. vi. 8-18, S. Matt. vi. 31, &c.
Thursday	Satisfaction in Christ.	Ps. ciii. 1-6, Phil. iii. 2-12.
Friday	Resignation.	Job i. 20, &c., Heb. xii. 1-12.
Saturday	Consolation.	Is. xl. 1-3, S. John xiv. 25-30.
17th Sunday after Trinity	Our Vocation.	Gen. xvii. 1-9, Exod. xix. 3-7, Eph. iv. 1-7.

	SUBJECT.	TEXTS.
Monday	Meekness.	Ps. xxxvii. 1-12, S. Matt. v. 5, xi. 25, &c.
Tuesday	Patience.	Ps. xl. 1-5, Rom. v. 3-6, S. Jas. i. 2-5.
Wednesday	Peaceableness.	Ps. xxxiv. 11-15, S. Matt. v. 9, Rom. xii. 18, 2 Cor. xiii. 11.
Thursday	Unity in Faith.	Gen. xxii. 7-9, Exod. xiv. 30- 31, Eph. iv. 11- 17.
Friday	In Baptism.	Joshua iii. 14, &c., 1 Cor. x. 1-3, xii. 12-18.
Saturday	In Parentage.	Mal. ii. 10, S. Matt. xxiii. 9- 12, Acts. xvii. 22-32.
18th Sunday after Trinity	Withstanding Temptation.	Gen. xxxix. 7-13,
Monday	Purity of heart.	S. Jas. i. 12-16. Ps. cxix. 1-17; S. Matt. v. 8, xv. 17-21.
Tuesday	Following God.	Josh. xxiv. 1-25, Hosea vi. 3, Eph. v. 1-18.
Wednesday	Waiting for Christ coming.	Gen. xlix. 18, Is. xxv., 1 Cor. i. 4- 9, Phil. iii. 20, &c.
Thursday	The Great Commandments.	Deut. vi. 4-10 S. Matt. xxii. 34-41.

	SUBJECT.	TEXTS.
Friday	The Great Question.	Micah vi. 1-5, S. Matt. xxii. 41, &c.
Saturday	The son of David.	Jer. xxiii. 5-9, Acts ii. 29-37.
19th Sunday after Trinity	The school of Christ.	Deut. iv. 1-15, Eph. iv. 17-25.
Monday	The Porch.	Eccles. xii. 1-8, S. John x. 1-11.
Tuesday	The Academical rule.	Prov. iv., S. John viii. 12, xiii. 12-21, 34- 36.
Wednesday	Truth.	Ex. xx. 16, Lev. vi. 1-8, S. John viii. 42-46, 1 S. John ii. 18-23.
Thursday	Honesty.	Ex. xx. 15, Lev. xix. 11-16, S. Mark x. 19, Eph. iv. 28.
Friday	Good Conversation.	Prov. ii., Eph. iv. 29-v. 6.
Saturday	Forgiveness.	Gen. xiv. 1-16, 2 Cor. ii. 5-11
20th Sunday after Trinity	Time.	Ps. xxxix. 4-7, Eph. v. 15-22, S. Jas. iv. 13-16.
Monday	Forethought.	Dent. xxxii. 29, Prov. xxii. 3, S. Matt. vi. 19- 24.

	SUBJECT.	TEXTS.
Tuesday	Understanding God's will.	Ps. cxix. 27, cxliii. 10, S. John vii. 17, Rom. xii. 1-2.
Wednesday	Temperance.	Prov. xxiii. 1-4, 19-22, 29, &c., 1 Cor. ix. 24, &c.
Thursday	Singing Psalms.	2 Sam. vi. 12-16, Ps. xcov. 1-6, Col. iii. 16-18, S. Jas. v. 13.
Friday	Thanksgiving.	1 Chron. xxix. 10-20, 1 Tim. ii. 1-5.
Saturday	Remembering the presence of God.	1 Ki. xviii. 15, Ps. cxxxix. 7-17, Phil. iv. 4-8.
21st Sunday after Trinity	The Christian Soldier.	Deut. xx. 1-5, Eph. vi. 10, 2 Tim. ii. 8-8.
Monday	The Armour of God.	1 Sam. xvii. 32-52, Eph. vi. 11-14.
Tuesday	The girdle.	Is. xi. 1-6, Eph. vi. 14, 1 S. Pet. i. 13-17.
Wednesday	The breast-plate.	Is. lix. 12-20, Eph. vi. 14, 1 Thess. v. 8-12.
Thursday	The sandals.	Is. lii. 1-2-7, Eph. vi. 15. Rom. xvi. 20.
Friday	The shield.	Ps. xxxviii. 18, &c., cix. 9-12, Eph. vi. 18.

	SUBJECT.	TEXTS.
Saturday	The helmet and the sword.	Is. lix. 17, Deut. xxxiii. 39-43, Eph. vi. 17-20. Heb. iv. 12-13.
22nd Sunday after Trinity	Forgiveness.	Exod. xxxiv. 6-10, Micah vii. 18-20, S. Matt. xviii. 21-22.
Monday	The Great Debt.	Deut. xxxii. 6-19, S. Matt. xviii. 23-26.
Tuesday	Asking for Mercy.	Ps. li., S. Matt. xviii. 26.
Wednesday	The Lord's Compassion.	Ps. lxxviii. 34-40, S. Matt. xviii. 27.
Thursday	Harsh dealing.	Neh. v. 1-14, S. Matt. xviii. 28-32, 1 S. John iii. 16-19.
Friday	The Sentence.	Ezek. xviii. 10-14, S. Matt. xviii. 32-35.
Saturday	The Law of Retaliation.	Prov. xxi. 18, S. Matt. xviii. 35, S. Luke vi. 37-38.
23rd Sunday after Trinity	The Christian Citizen.	Ps. xxxiii. 12, cxlvii. 12, &c., Phil. iii. 20-21, Heb. xii. 18, &c.
Monday	His Country.	Is. lx. 14-16, Heb. xi. 18-17.

	SUBJECT.	TEXTS.
Tuesday	Laws and Customs.	Ps. lxxviii. 1-9, S. Jas. ii. 8-14.
Wednesday	Dress.	Lev. xix. 19, Numb. xv. 37, &c., Rom. xiii. 11, &c., Rev. xix. 6-17.
Thursday	The Imperial City.	Is. xxvi. 1-5, Rev. xxi. 10, &c.
Friday	The Great King.	Is. xxxiii. 15-23, Rev. iv.
Saturday	The History of the Saints.	Mal. iii. 16, &c., Heb. xi.
24th Sunday after Trinity	The Bands of Sin.	Is. lviii. 6, &c., S. Luke xiii. 10-18.
Monday	Frailty of Nature.	Judges xvi. 18- 22, S. Matt. xxvi. 30-47.
Tuesday	Repeating our Falls.	Ps. lxxviii. 9-65, 2 S. Pet. ii. 20, &c.
Wednesday	The Waste of the Soul.	Prov. v, 1-15, S. Matt. ix. 20- 23.
Thursday	The Hem of Christ's Garment.	2 Ki. iv. 18-38, S. Matt. xiv. 34, &c.
Friday	Death in Sin.	Ezek. xviii. 1-5, Rom. v. 12-15.
Saturday	Resurrection through the Word of Christ.	Ezek. xxxvii. 1-15 S. Mark v. 35, &c.

	SUBJECT.	TEXTS.
25th Sunday after Trinity	The Lord our Righteousness.	Jer. xxiii. 5-9, Rom. iii. 21-27. 1 Cor. i. 26, &c.
Monday	The Branch of the House of David.	Jer. xxxiv. 14-19, Acts xv. 18-18.
Tuesday	The Reign of Right.	Is. xxxii. 1-2, Rev. xi. 15-18.
Wednesday	The Bounty of Christ.	Is. lv. 1-8, S. Matt. xiv. 14-22.
Thursday	Gathering up Fragments.	Eccles. xi., S. John vi. 12-14.
Friday	Neglected Duties.	1 Sam. xv. 17-24, S. Matt. xxv. 14-31.
Saturday	The Shortness of Time.	Ps. xc. 1-12, I Cor. vii. 29-36.

Subjects for Special Days as Festivals of the Apostles, &c., can be gathered from the Epistles, Gospels, and Lessons proper for these days; it is not considered necessary to give a series of these. Where they occur, the subject appointed for the day in this Calendar may be omitted, and the subject proper for the day used. This Calendar only professes to be suggestive, and not in any way to interfere with other plans of Meditation which must vary according to the dispositions, opportunities, and lines of thought of each individual.

PART II.

Private Prayer.

 STUDY the instruction on the Lord's Prayer, Part I.

Prayer is as necessary for the life of the Soul as air is for the life of the body.

It must be constant. Always (*S. Luke xviii. 1*) Without ceasing (*1 Thess. v. 17*), At all times (*Eph. vi. 18*).

Prayer was used in the earliest times (*Gen. iv. 26*). Enoch, Noah, Abraham, Moses, Samuel, David, Job, Daniel, were all men of Prayer.

Our Blessed Lord's life was one of uninterrupted communion with God.

Times of Prayer—

Three times (*Dan. vi. 10*), Evening, Morning, Noonday (*Ps. lv. 17*); seven times (*Ps. cxix. 164*) in the day.

Hours of Prayer—

Third, sixth, ninth, Eventide, Night, Midnight, Cock-crowing—Morning, a great while before day. Morning Watch.

God neither slumbers nor sleeps (*Ps. cxxi. 4*). He hears prayer (*Ps. lxv. 2*).

Places of Prayer—

Where God records His Name (*Ex. xx. 24*), in His House, His Temple, The Mercy Seat. Prayer ascends as the incense (*Ps. cxli. 2, Rev. viii. 3*). It may be offered in the closet (*S. Matt. vi. 6*), on the sea shore (*Acts xxi. 5*); house-top (*Acts x. 9*), in a garden (*S. John xviii. 1*), on the sea (*Jonah i. 14*), in the Desert (*S. Mark i. 35*), everywhere (*1 Tim. ii. 8*).

Manner of Prayer—

Kneeling, falling on the face (*S. Luke xxii. 41*; *S. Matt. xxvi. 39*), smiting the breast (*S. Luke xviii. 13*), clasping the hands, raising the eyes and hands (*Ps. xxv. 15, cxliii. 6*). Any humble attitude may be used in Private Prayer. The customary forms in the Church must be observed in Public Prayer.

Prayer includes—

- (1.) Confession of sin; (2.) Giving of thanks;
- (3.) Praise; (4.) Hearing God's Word; (5.) Declaration of Belief; (6.) Supplication for needs;

(7.) Intercession ; (8.) Giving glory to God, called Doxology.

Directions for Prayer.

WHEN you awake, remember that God has preserved you and raised you up to serve Him during another day ; say—

“ Glory be to Thee, O Lord, for the kindly refreshment of the night past, and for bringing me safely to the beginning of another day.”

When you are dressing remember that the water you use reminds you of the need of cleansing your soul ; say : “ I will wash my hands in innocence ” (*Ps. xxvi. 6*). “ Wash me thoroughly from my iniquity and cleanse me from my sin.” “ Wash me and I shall be whiter than snow ” (*Ps. li. 2, 7*) ; that the clothes you put on remind you of Jesus Christ, the robe of righteousness ; say : “ Put on my soul the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof ” (*Rom. xiii. 14*).

Try to think over the occupations of the day, and the probable temptations which may assail

you, so as to be forearmed against the attacks of your spiritual foes.

Now retire to your accustomed place of Prayer. Kneel down and spend a few minutes in recollection, and say to yourself "Thou, God, seest me" (*Gen. xvi. 18*). "How dreadful is this place; this is none other than the House of God, and this the gate of Heaven" (*Gen. xxviii. 17*). Try and realise God's presence, and keep out all other thoughts which crowd in upon your mind.

Morning Prayer—

"Glory be to Thee, O Lord, glory to Thee, who givest me sleep to refresh my weakness, and to give me rest from the weariness of my body; that I may spend this and every day in a perfect, holy, peaceful, healthy and sinless course."

Grant, I beseech Thee, O Lord,
Pardon and forgiveness for all my sins and faults.

Grant, I beseech Thee, O Lord,
All that is good and beneficial to my soul and body,

Grant, I beseech Thee, O Lord.

Whatever is true, whatever is honest, whatever just, whatever pure, whatever lovely, whatever of good repute, if there be any virtue, if any praise, such thoughts, such deeds,

Grant, I beseech Thee, O Lord.

Repentance for sin, strictness for the rest of my life, health during the day, peace at the end,

Grant, I beseech Thee, O Lord.

To end my life as a Christian should, without sin, without shame, and, if it be Thy will, without pain; and a good answer at the dreadful and fearful judgment-seat of Jesus Christ our Lord,

Grant, I beseech Thee, O Lord."

" Almighty Father, who hast created me and all the world, I set Thee before my face, I lift up my soul to Thee, I worship Thee on my knees, I humble myself before Thy Majesty, I stretch forth my hands unto Thee, beseeching Thee to be merciful unto me, who am a sinner far beyond the publican. As Thou wast merciful to the publican, despise not me a sinner who am created in Thine image, redeemed by the blood of Thy Son Jesus, sanctified by the Holy Ghost, and made Thy child by adoption, and grace through my Baptism. Look upon me with the eyes of Thy mercy, give me a penitent heart that I weep tears of true sorrow for all my sins (especially such as I know that I commit most often), and with Magdalene hear the words of pardon, Thy sins be forgiven thee. Grant that with her I may love much, for Thou hast forgiven me much. Turn Thee unto me, O Lord, and be gracious unto Thy servant.

Thou who hast created the light and hast chased away the darkness, who hast saved me from the sleep of death, and raised me up to praise Thee, drive away all darkness from my soul and give me the true light which lighteth everyone who cometh into the world."

" Make me to be a child of light, make me to live this day a sober, holy and godly life, deliver me from temptation, keep me from all evil, defend me against my evil self, that I may harm neither myself nor any other by word or deed or evil example. Grant that I may waste no time unprofitably; but redeem the time; because it is short and the night cometh when no man can work. Deliver me from the snares of Satan, of the world, and of the flesh; turn the hearts of those who would harm me; guard me from vain thoughts, idle words, and teach me to do that which is pleasing in Thy sight, and grant me to do some work that may tend to Thy glory and the advantage of my fellow creatures."

" Into Thy hands I commend my body, soul, and spirit, all those who are near and dear to me (e.g. parents, relations, friends, benefactors, and all with whom you have to do, and for whom you ought to pray), guard us from all evil, guard us from falling, guard our going out and coming in.

Prosper Thy servant this day, and grant him mercy in the sight of all who meet him. O God, make haste to save me, O Lord make haste to help me, for Jesus Christ sake our Lord."

Now say the Lord's Prayer quietly and slowly, and try and remember what you have already read in Part I. concerning this Prayer. Conclude with—

"The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all. Amen."

If you have time, spend some few minutes either in reading a portion of Scripture or in meditation, as shown to you in the Table for every day in the year.

Instructions and Prayers during the Day.

THE hours of each day have a lesson. Each time you hear the clock strike remember that that hour is gone for ever. It tolls the last second of past time. The time will come to you when seconds become valuable and eternity draws near. Say as often as you can, "O teach me to number my days that I may apply my heart unto wisdom" (*Ps. xc. 12*).

Certain hours teach us events in the life of Jesus. Christians have remembered these by special devotions.

The 3rd hour, 9.0 a.m., marks the time when our Blessed Lord was sentenced to death, and also when He sent down the Holy Ghost upon His Apostles at Pentecost. Say—

“Thou who wast sentenced to death by an unjust judge that I who justly deserve Thy wrath and punishment may be saved from condemnation.”

Hear me and save, O Blessed Jesu.

“Thou who didst send down upon Thy Apostles the Holy Ghost, the Comforter, to enlighten their hearts with the gift of Thy Holy Spirit take not Thy Holy Spirit from me, but

“Hear me and strengthen me, O Blessed Jesu.”

The sixth hour, 12.0, marks the time when Jesus was nailed to the Cross and hang for three hours in inexpressible agony for the salvation of mankind. Say—

“Thou who didst endure the bitter Cross for me, a miserable sinner, who didst deign that Thy glorious head should be wounded, forgive whatever sins my head has conceived; that Thy holy hands should be pierced, forgive whatever sins I

have committed through my hands ; that Thy precious side should be opened, forgive whatever I have sinned against Thee by the evil thoughts of my heart ; that Thy blessed feet should be rent, forgive whatever I have done by allowing my feet to run swiftly into evil ; that Thy whole body should be stretched and strained, forgive whatever evil I have committed by the members of my sinful body.

“ And I, too, O Lord, am wounded in soul ; behold the multitude, the length, the breadth, the depth of my wounds, and by Thine

“ Save me, O loving Jesu.”

The 9th hour, 3.0 p.m., marks the hour when Jesus resigned His soul in death to His Heavenly Father. Say—

“ Thou, who hanging on the Cross, didst taste of death to take away the sting of Death and save mankind from the penalty of sin, mortify and kill all vices in me, that I may die to sin and be buried with Christ, that I may rise with Him to glory and life eternal. Thou who didst commend Thy spirit into Thy Heavenly Father’s keeping.

“ Save and receive me to Thyself, O Blessed Jesu,”

6.0 p.m. marks the hour when Jesus was laid in the grave. Say—

“Thou who didst suffer Thy precious Body to be taken down from the Cross and to be laid in a new tomb, grant unto me such a constant remembrance of my death and burial, that since I have been planted in Thy death and buried with Thee in holy Baptism, I may live for the remainder of my life to Thy honour and glory in newness of life.”

“Hear me and preserve me, O Blessed Jesu.”

You may add to these as you find opportunity, and repeat after each the Lord’s Prayer.

Instructions for Evening Prayer.

BEFORE you go to bed remember that this may be the last time which you may be permitted to do so. Beware therefore of neglecting your Prayers. Think of the need of preparing yourself for death, by a humble confession of sin and a sincere commendation of your soul into the hands of your Creator.

First ask yourself a few questions on the day

and its circumstances. What have I done? What have I said? What have I thought? At what times, in what places, with whom, and in what company? What duty have I left undone? What sin have I committed? In what way was it aggravated or made worse? Have I neglected anything I ought to have done from idleness, cowardice, negligence and forgetfulness? Have I kept before me God's presence? Have I communed with Him in my heart, and confessed Him with my mouth. Have I contended against the sin which besets me, and which I so often commit? For what have I been blamed by others, and in what temper have I received it? Have I said or done or thought anything which I should be ashamed to have known by those with whom I live? God knows all. He wishes you to be plain, simple, and truthful with Him. What the Ten Commandments teach you will find in Part I. Now place yourself humbly on your knees and say—

Evening Prayer—

“ Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughts of my heart by the inspiration of Thy Holy Spirit that I may see and know myself as I am seen by Thee, and give me

grace humbly and heartily to confess all my sins to Thee that I may receive Thy pardon and forgiveness through Jesus Christ our Lord.

Now tell God as you would a loving Parent what you have done that is wrong, or what you have omitted which is right during the day.

You may use some such form of confession as this—

“I confess to Thee, Almighty God, my Heavenly Father, that I have sinned grievously against Thee this day through my own fault, in thought (here mention any evil thought you are conscious of) in word (—), in act (—). I have done what I ought not to have done, and I have left undone what I ought to have done (here state neglects), and there is no health in me. Have mercy upon me, O Lord, after Thy great goodness. Pardon and absolve me from all my sins, restore me to Thy grace and favour and grant that I may live acceptably to Thee for the remainder of my short days, through Jesus Christ my Lord and only Saviour.”

Give thanks for any Special Mercies—

The day is gone, and I give Thee thanks, O Lord. Evening is at hand; make it bright unto me. As day has its evening, so has life. Cast me not away in the time of age; forsake me

not when my strength faileth me. Even to old age be Thou my God; do Thou make, do Thou bear, do Thou carry and deliver me. Abide with me, Lord, for it is towards evening and the day is far spent of this life of toil. Let Thy strength be made perfect in my weakness. The Lord has granted His loving kindness in the day-time, and in the night season will I sing of Him and make my prayer unto the God of my life. As long as I live will I magnify in this manner and lift up my hands in Thy name. Let my prayer be set forth in Thy sight as the incense, and let the lifting up of my hands be an evening sacrifice. Blessed art Thou the God of our Fathers, who hast created the changes of days and nights, who givest sleep in the night, who hast delivered me from the evil of this day, who hast not cut off as a weaver my life, nor from day even to night made an end of me.

Commendation to God's Keeping—

To my weariness, O Lord, grant me rest, to my exhaustion renew Thou strength. Lighten mine eyes that I sleep not in death, deliver me from the terror by night. Supply me with healthy sleep, O Keeper of Israel, who neither slumberest nor sleeps, guard me this night from all evil; guard my soul, O Lord. Let sleep be a

breathing time from sin as it is from labour. Preserve me from the black sleep of sin, put to sleep within me all earthly and evil thoughts. Grant to me light sleep, free from all base imaginations from my flesh, or from the suggestions of the devil. Lord Thou knowest how sleepless are my unseen foes, and how feeble is my wretched flesh, shelter me with the wings of Thy mercy, awaken me at the fitting time, the time of prayer. Grant that I may seek Thee early, that I may glorify Thy name, and fulfil Thy service.

Intercession for others—

Then pray for all for whom you are in duty bound to pray. Parents, husband and wife, children, brothers and sisters, relations and friends, employers, teachers, servants, pupils and neighbours; those who are in authority, the Queen, Magistrates, &c.; the Church, Bishops, and Clergy, your own; your parish, the whole kingdom; any in need or necessity; those that have done you good, and those that have done you evil; any one whom you may have led astray by example, any sinner whom you may know, that he or she may be converted and brought to God. Say—

“I humbly commend to Thy mercy and safe-keeping all for whom I ought to pray (here name

them). Bless them, O Lord, for Thy infinite mercy's sake, and grant that I and they may love Thee and glorify Thy Holy Name, and in the end attain to everlasting life through Jesus Christ our Lord."

Add any particular intercessions as occasion permits and circumstances require.

Then say : "Our Father which art in heaven," &c.

Lastly. "The Grace of our Lord Jesus Christ," &c.

When preparing to go to bed, consider that in taking off your clothes you will some day be putting off your mortal body in death to appear naked before the Judgment Seat of God ; that in putting out the light, your light of life will one day be quenched, and you will enter into the darkness of death. Think how needful it is to put off sinful habits, and to look forward to the light of everlasting life. Do not laugh or talk much when preparing for rest. When you get into bed, think of the grave where you must sleep the long sleep. When you lie down close your eyes and say : "I will lay me down in peace and take my rest, for it is Thou, Lord, only, that makest to dwell in safety. Into Thy hands I commend my spirit, for thou hast redeemed me,

O Lord. Thou, God of Truth, or some words from Keble's beautiful Evening Hymn:—

“When the soft dews of kindly sleep,
My wearied eyelids gently steep,
Be my last thought how sweet to rest
For ever in my Saviour's breast.
Watch by the sick, relieve the poor,
With blessings from Thine endless store,
Be every mourner's sleep to-night,
Like infant's slumbers, soft and light.
Come near and bless us when we wake,
E'er through the world our course we take,
Till, in the ocean of Thy love,
We lose ourselves in heaven above.”

Family Prayer—

It is the duty of every Christian householder to give his family and dependents the opportunity of Common Worship. The neglect of Family Prayer and the daily reading of the Word of God must be a source of injury to the souls of the members of an household, and a serious responsibility to the head of the household.

Read the example of the holy Job (*Job i. 5*).

The best form that I can suggest is a shortened form of Morning or Evening Prayer from the Book of Common Prayer. There are many excellent manuals, but most aim at approaching as

much as possible to the Daily Form of Worship which the Church of England provides. Where a family has the privilege of attending Morning or Evening Prayer in Church, some other form may be found useful, but speaking generally the Book of Common Prayer affords abundance of material for the purpose.

Morning Prayer—

Let the Reader say: “In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.”

Let us humbly confess our sins to Almighty God.

General confession, to be said by all kneeling: “Almighty and most merciful Father,” &c.

Reader—O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us: for the honour of Jesus Christ, our Mediator and Advocate.

“Our Father which art in heaven,” &c.

Reader—O Lord, open Thou our lips.

Answer—And our mouth shall shew forth Thy praise.

Reader—Glory be to the Father, and to the Son, &c.

Answer—As it was in the beginning, &c.

Reader—Praise ye the Lord.

Answer—The Lord's Name be praised.

Say or sing a Psalm.

Let the Reader read a portion of Scripture, either according to the Calendar for the Lessons of the Day or his own choice.

Say or sing "*Benedictus*" : "Blessed be the Lord God of Israel," or a Hymn.

All repeat the *Apostles' Creed*.

Reader—Let us pray.

Collect for the day—

O God, who art the Author of peace, &c.

O Lord, our Heavenly Father, &c.

Prayer of S. Chrysostom—

The Grace of our Lord Jesus Christ.

Evening Prayer—

Follow the same plan, using the Magnificat, "My soul doth magnify the Lord," or Nunc Dimittis for the Canticle, instead of the Benedictus, "Lord, now lettest Thou Thy servant depart in peace," the Second Collect at Evening Prayer: "O God, from whom all holy desires;" use the Collect for the day, third Collect, "Lighten our darkness," and conclude with the Prayer of S. Chrysostom, and the Grace—

There may be occasions of special character,

as a member of the family being sick, or travelling, or a birthday, or commemoration of a death, or such like, which may be introduced after the third Collect; so also thanksgivings for special mercies; or prayers on particular days appointed by the Church. The point to be observed is to make the devotions of the family as nearly harmonious and identical as possible with the devotions in the Church. Nothing tends more to distract thought and cool devotion than the single prayer composed oftentimes of long sentences, which were the favourite forms for family worship not very long since. People always like what they know best, the prayers of the Church grow upon the mind and become more precious as they become more familiar.

Prayers for Various Occasions.

Grace before Meals—

“Bless, O Lord, these Thy creatures to our use,
and us to Thy service, through Jesus Christ our
Lord.”

After Meals—

“Blessed be Thy holy Name, Giver of all good, Who suppliest our daily wants. Give us thankful and contented hearts to use Thy gifts to Thy glory, through Jesus Christ our Lord.”

When going out to our daily labour—

“Go before me, O Lord, and prosper me in all my doings with Thy most gracious favour; further me with Thy continual help that in all my works begun, continued, and ended in Thee, I may glorify Thy holy Name, and finally obtain everlasting life, through Jesus Christ our Lord.”

On leaving the house—

“Lord, bless my going out and my coming in from this time forth for evermore.”

On returning from work—

“Grant, O Lord, that what I have done this day may be consecrated to Thy service. O Thou who seest all my works, let me continually remember Thy presence, and pardon the imperfections of my service, through Jesus Christ, my Lord.”

During any work—

“Thou who didst condescend to sanctify the labour of our hands by Thine own toil, and madest labour honourable by Thy taking part in

the same, prosper the work of our hands upon us, O Lord. O prosper Thou our handy work,"

On commencing a new work—

" Except the Lord build the house, their labour is but lost that build it; be Thou with me in my design, bless me with wisdom and understanding: that I may complete it to Thy honour and glory, through Jesus Christ our Lord."

For one going into service—

" Thou who wast with Joseph in the house of his Master, and didst bless all that he set his hands unto, be with me in the service into which I am now about to enter, and grant that I may serve not with eye service as men pleasers, but with singleness of heart and honesty of purpose, as unto the Lord, and not unto men, through Jesus Christ our Lord."

For Masters and Mistresses—

" Grant, O Lord, I beseech Thee, that I may continually remember my Master which is in heaven, who hast been pleased to place servants under me. Grant that I may bear in mind that they are my brethren, purchased with the same precious blood, and redeemed by the same Lord, and that in all my dealings with them I may strive to treat them as I would be treated by Thee, who though Master of all, was made like

unto a servant, that through Him we all may obtain the liberty of sons. Hear me, O Lord, in the Name of Jesus, my Master and Saviour."

For a Teacher—

"Thou who didst command Thine Apostle, S. Peter, to feed Thy lambs, instruct me by Thy Holy Spirit, that I may diligently and tenderly teach those committed to my charge the light of Thy truth, and the paths of Thy commandments, that they, growing in the knowledge and faith of the Lord, may walk in the way that leadeth to eternal life, through Thy merits. O blessed Jesu, who, with the Father and the Holy Ghost, liveth and reigneth, one God, world without end."

For a Scholar—

"O Thou who didst subject Thyself to Thy earthly Parents, and didst sit at the feet of Thy Teachers, and didst learn obedience by the things which Thou didst suffer make me humble and teachable, a child of the day and of the light, that I may submit myself to all placed in authority over me, and daily learn those things that may make me wise unto salvation, for Thy sake, O blessed Jesu, my Master and Lord."

Before Reading the Bible—

Collect for Second Sunday in Advent. "Blessed Lord, who has caused all holy Scriptures to be

written for our learning, grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life, through Jesus Christ our Saviour."

After Reading—

"Grant, O Lord, we beseech Thee, that the Word heard or read from Thy Holy Scriptures may be so grafted in our hearts that it may bring forth in us the fruit of good living to the honour and glory of Thy Holy Name, through Jesus Christ our Lord."

On entering a Church—

"Lord; this is Thy House, wherein Thou hast placed Thy Holy Name; let me reverence Thy Sanctuary, and bow myself before Thy Throne. How dreadful is this place. This is none other than the House of God, and this the gate of Heaven."

Before Service—

"Be merciful unto me, O Lord, and hear my prayer. Keep from me all vain and wandering thoughts, that I may worthily magnify Thy Holy Name, receive with meekness Thy Holy Word, and bless Thee in the congregation assembled for Thy worship, through Jesus Christ our Lord."

After Service—

"Pardon, O Lord, I beseech, the imperfections

of my service to Thee, and grant that what I have said with my mouth I may believe in my heart, and what I believe in my heart I may fulfil in my life, through Jesus Christ our Lord."

On Giving Alms—

"All that I am or have is Thy gift, O Lord,—out of Thine own I give to Thee. Thou who didst accept the mite of the widow, and didst bless with Thy commendation the service of Magdalene, give me a cheerful heart and a willing spirit, that I may offer acceptably to Thee, and receive Thy blessing, through Jesus Christ our Lord."

On Relieving the Poor—

"Thou who didst go about doing good and relieving the necessities of those who had need, give me grace to see Thee in the persons of Thy brethren, that in relieving them I may be ministering unto Thee, who hast done all for me, through Jesus Christ our Lord."

On being permitted to do any good—

"Not unto me, but unto Thy Name be the praise, O Lord, in whose sight I am nothing, consecrate my unworthy service to Thy glory, through Jesus Christ our Lord."

When tempted to any sin—

"Thou who in the wilderness didst overcome by

the Word of God and the power of the Holy Ghost all the temptations of the world, the flesh, and the devil, succour and defend me by Thy mighty power, and save me in this temptation from sinning against Thee."

When tempted to pride—

"O God, who resistest the proud and givest grace to the humble, who didst cast down Satan from his high estate, make me to remember my own nothingness in Thy sight, that humbling myself before Thee, I may be received into Thy grace and favour, for the sake of Him who was meek and lowly in heart, Jesus Christ my Lord."

When tempted to anger—

"Thou who was silent before the Judge, restrain my tongue. Thou who didst deign to be bound, restrain my hands."

When tempted to tell a lie—

"From lying lips and a false tongue, from the deceits of the devil, and from the fate of Gehazi, Ananias and Sapphira, good Lord deliver me."

When tempted to the sins of the flesh—

"Thou who didst preserve Joseph from the great wickedness to which he was tempted, and Daniel from the pollution of fleshly lusts, preserve me, O Lord, from unclean and carnal desires, and

keep me pure and unspotted before Thee, through Jesus Christ our Lord."

When tempted by provocation—

"O Thou who didst endure the contradiction of sinners against Thyself, help me to bear meekly the oppositions of my fellow men, and to follow the example of Thy blessed patience, for Thy merits sake, O Jesus Christ our Lord."

When tempted to murmur—

"Almighty God, who didst chastise the murmurers in the wilderness, and hast taught us in Thy Holy Word to be thankful and contented for those things which Thy bounty doth supply; and by the example of Thy blessed Son, Jesus Christ, who had no place where to lay His head, help me to take no anxious thought for the needs of this life; make me humble and content under all dispensations of Thy providence, and always grateful for Thy numberless loving kindnesses, through the same Jesus Christ our Lord."

After the commission of any sin—

"Lord be merciful to me, a miserable sinner; and for the merits of my Saviour, Jesus Christ, lay not this sin to my charge."

Before a Journey—

"O Lord God, go before Thy servant this day; if Thou Thyself go not with me, carry me not up

hence. Thou who didst guide the Israelites by an angel, the wise men by a star; who didst preserve Peter in the waves, and Paul in the shipwreck; who didst call Abraham from his country and direct him on his way, be present with me and direct my way; go with me and lead me out and lead me back. Let God arise, and let His enemies be scattered: away from me, ye wicked, I will keep the commandments of my God."

After a Journey—

"Blessed be Thy Name, O Lord, my God, who hast kept me in the way wherein I have gone, and hast sent Thy holy angels to be my safeguard and defence, and hast preserved me from all danger, and hast brought me in safety to my journey's end, grant, I humbly beseech Thee, that Thou, being my Ruler and my Guide, I may so pass through things temporal that I finally lose not the things eternal, through Jesus Christ our Lord."

During Storm or Tempest—

"O Thou who holdest the winds of heaven in Thy hand, and rulest the raging of the sea, and the storms thereof when they arise, restrain the fury of the elements, protect those who are without shelter, that we, humbling ourselves

under Thy mighty Hand, may live to serve Thee for the time to come in peace and quietness to Thy honour and glory, through Jesus Christ our Lord."

In Plague or General Sickness—

"Behold, O Lord, the weakness of Thy servants that we are but dust and ashes in Thy sight. Thou who didst stay the plague amongst the people of Israel by the atonement of Aaron, and didst restrain the hand of the angel stretched out over Jerusalem at the supplication of David, deliver us from this present distress, and save us for Thy Name's sake, who livest and reignest, one God, world without end."

In Famine—

"O Lord, we confess to Thee that for our sins we worthily deserve Thy sore judgments, and the ingratitude which we have shewn for Thy many mercies. O Thou, who didst increase the loaves in the wilderness for the multitudes on whom Thou didst have compassion, so we beseech Thee sustain us in the present scarcity, and upon our repentance give us fruitful seasons and joyful plenty, that we may praise and bless Thy holy Name, and render ourselves more and more to Thy service, by relieving the necessities of those in need, after Thy example, O Blessed Jesus, who

with the Father and the Holy Ghost, livest and reignest, one God, world without end."

In Time of War or Sedition—

"O God, who alone canst order the unruly wills and affections of sinful men, remove, we beseech Thee, the dreadful scourge of war and conflict, and restore peace to our land and quiet habitations, that we may serve Thee in godly union and concord, through our Saviour, Jesus Christ. Amen."

Against Heresy and Infidelity—

"O Lord Jesus Christ, who has given to us the knowledge of Thy truth and the light of Thy Holy Gospel, grant to all those who are in error that true light of life. Dispel the darkness of error and unbelief; have mercy upon all those who subvert or deny the truth which Thou hast committed to Thy holy Church. Grant that we may be united in the confession of one Faith, one Lord, one Baptism, one God and Father of all, who is above all, one God, blessed for ever. Amen."

On a Birthday—

"O God, who hast created all things out of nothing, and from whom alone all things do proceed; who givest unto us the breath of life and preservest us day by day with Thy Providence

and Fatherly care, grant to me, Thy creature, to remember Thy manifold mercies, particularly on this day, when Thou didst call me into existence and created me in Thy own image ; and give me, I beseech, that holy wisdom to remember my days that I may incline my heart to Thy Commandments. Pardon the errors of my life past, increase in me a daily sense of my dependence upon Thee, and keep before mine eyes that strict account which I shall render for the days past, that I may redeem the time granted to me for the future, and be accepted as Thine own in the dreadful Day of Judgment, through the merits of Christ Jesus our Lord. Amen."

On the anniversary of our Baptism—

"O Lord Jesus Christ, who was pleased to make me a member of Thine own self in the laver of Holy Baptism, and to cleanse me from all my sin, and give me an inheritance in Thy Heavenly Kingdom by adoption and grace. Preserve me evermore in this state of salvation, and grant, that heartily thanking my Heavenly Father for this gracious calling, I may daily grow in Thy image and likeness, that being planted here in the likeness of Thy death, I may hereafter be found in the likeness of Thy resurrection, through Thy own meritorious Redemp-

tion, who died and rose again for us, Jesus Christ our Lord. Amen."

On the anniversary of Confirmation—

" Almighty God, who wast pleased to call me to the knowledge of Thy grace and faith in Thee, and didst give to me the sevenfold gift of Thy Holy Spirit, grant that I may continually bear in mind this Thy most inestimable benefit, and also daily endeavour myself to follow the guiding of the same most blessed Spirit until I come unto Thine everlasting Kingdom, through Jesus Christ our Lord. Amen."

On the anniversary of a Marriage—

" O Almighty God, who didst institute the holy estate of matrimony in the time of man's innocence and by the presence of Thy Son Jesus Christ at Cana of Galilee, didst consecrate and bless it; and by the mystery of the union of Christ with His Church has set before us an example of holy love and union, grant that we who have been united and made one in the sacred bond of marriage may love one another in godly love and honesty unto our lives' end, through Jesus Christ our Lord. Amen."

For a holy and happy death—

" O Lord Jesus Christ, who didst taste of death for all mankind that thou mightest take away the

sting of death and open unto us the gate of everlasting life, I beseech Thee to give me a daily sense of the uncertainty of my life and the certainty of my departure hence, that I may die daily from all sin and wickedness, and live ever more and more to Thee. So fit and prepare me for my last end that I may never be taken away unprepared. O Lord so help and strengthen me in my last hour that no pain may deaden my sense of Thy presence, no deceits of the evil one disturb my faith, no terror or fright shake my confidence in Thee, but that, with Thee for my Guide and my Guard, I may walk through the valley of the shadow of death in peace, and may commend my soul to my Heavenly Father's keeping, and so pass through this life to a joyful eternity to reign with Thee in Thy Kingdom, world without end. Amen."

For a Child—

"O Lord Jesus, who wast willing to become a little child for our sakes, and to set an example of submission and obedience to Thy earthly parents; who didst teach Thy disciples that they only could enter Thy kingdom who were converted and become as little children, make me to be humble, obedient, and useful to those set over me, dutiful and loving to my parents, diligent in my

studies, truthful in my words, pure in my heart, honest in my dealings, that living in the continual fear of love of Thy Holy Name, I may glorify my Father which is in heaven. Amen."

For a Parent—

"O Almighty God and Heavenly Father, who hast appointed the generations of mankind to succeed each other in a wonderful order, and hast granted to me a part of Thine own honour in blessing me with offspring, grant that I may always bear in mind that the children committed to me are a gift and heritage that cometh of the Lord, for which I shall have to render account at the last day. Grant, I beseech Thee, that I may fulfil my duty as parent to them in all holy example, godly admonition, loving and tender care for their souls and bodies, that they may grow up in holiness and meekness in the favour of Thee and mankind, to the praise and glory of Thy Holy Name, and become one family in Christ Jesus our Lord. Amen."

Prayers for the several days of the week—

Sunday—"Glory be to Thee, O Lord, who didst on this the first day create the Light and enlighten the world.

Glory be to Thee, who didst on this day rise

gloriously from the dead, and hast sanctified the first day to the weekly memorial of Thy resurrection.

Glory be to Thee who on the first Day didst send down upon Thy disciples Thy Thrice Holy Spirit.

I bless, thank, and praise Thee for these Thy precious gifts. Enlighten my soul, raise me from the death of sin, fill me with Thy Holy Spirit, that I may worthily glorify Thee in Thy Holy Church this day, through Jesus Christ my Lord."

Monday—"Blessed art Thou, O Lord, who didst create the firmament of heaven, and fill Thy dwelling-place with the glorious companies of the Angels, and gave to us the blessings of the waters, and showers, and dews, and fruitful seasons, look down from heaven upon me, and make me daily grateful for Thy benefits, and give me grace to use them for Thy service, through Jesus Christ our Lord."

Tuesday—"Blessed art Thou, O Lord, who didst gather the water into the sea, and broughtest to sight the earth, and madest to sprout forth herb and fruit tree; crown, O Lord, the year with Thy goodness, open Thy hand and fill all things living with plenteousness, that our sons may grow up as the young plants, and our daughters as the polished

corners of the Temple, that our garner be full and plenteous, that there be no decay, no leading into captivity, and no complaining in our streets. Thou that hearest the prayer, unto Thee shall all flesh come. My misdeeds prevail against me. O be merciful unto our sins for Thy Name's sake."

Wednesday—“Blessed art Thou, O Lord, who madest two great lights, the Sun and the Moon, to give light, for signs, for seasons, for days, and for years, to rule over the day and night. Thou who didst on this day suffer Thyself to be betrayed into the hands of Thy enemies by Thine own familiar friend and disciple, grant to us to be ever grateful for Thy goodness and grace, and never to betray Thee by our sinful weakness, but to praise and glorify Thee day by day.”

Thursday—“Blessed art Thou, O Lord, who broughtest forth from the water creeping things of life, both fish and winged fowl. Be Thou exalted, O God, above the heavens, and Thy glory above all the earth. By Thy Ascension, O Lord, draw us too after Thee, that we savour of what is above, and not of things of the earth. By the marvellous mystery of the Holy Body and precious Blood in the evening of this day. Lord have mercy.”

Friday—“Blessed art Thou, O Lord, who

broughtest forth of the earth wild beasts and cattle, and every creeping thing. Blessed art Thou who madest man after Thine image, and blessedst him. Blessed art Thou, O Lord, for Thy great and precious promise on this day of the life-giving seed, and for its fulfilment in thefulness of the times on this day. Blessed art Thou, O Lord, for the holy Passion of this day. O, by Thy saving sufferings on this day, save us, O Lord."

Saturday—“Blessed art Thou, O Lord, who restedst on the seventh day from all Thy works, and blessedst and sanctifiedst it, and didst call it the Sabbath. Blessed art Thou, O Lord, who didst rest in the grave on this day, and hast promised a rest to the people of God, grant to me that I may so die to sin, and be buried with Thee, that through the grave and gate of death I may rise with Thee to a joyful resurrection. Who livest and reignest with the Father and the Holy Ghost, one God, world without end.”

Thanksgivings.

To give thanks is a duty of every creature to the Creator, for creation, preservation, and all the

good things of this life; of every Christian for redemption, adoption into the family of God, and for sanctification by the Holy Spirit of God, from whom we derive all the means of grace. Giving thanks is the natural expression of joy for the goodness of God, an expression of faith and dependence, and the only way in which we can shew our sense of obligation for the manifold benefits which we receive.

A General Thanksgiving—

“ It is a good thing to give thanks unto the Lord and to sing praises unto Thy Name, O Most High; to tell of Thy loving kindness early in the morning, and of Thy truth in the night season. I will exalt Thee, O God, my King, and praise Thy Name for ever and ever. Every day will I give thanks unto Thee, and praise Thy Name for ever and ever. I praise Thee that Thou hast made me in Thy image, that Thou hast preserved my life and given me sustenance, that Thou hast surrounded me with Thy loving kindness, and given me the power of enjoying the works of Thy hands. I give Thee thanks that Thou hast revealed Thyself to me in Thy Word, and hast declared unto me Thy will, that Thou hast cheered me with Thy gracious promises, and hast opened the way of salvation unto me. I

bless Thee that Thou hast sent Thy dear Son to be the propitiation for my sin, and hast made known unto me Thy glorious Gospel, that Thou hast given me manifest proofs of Thy good will, and hast set before me the glorious example of Jesus, my Saviour; that Thou hast regenerated me with Thy Spirit, and adopted me as Thy child, that Thou hast founded Thy Church upon earth, and hast given me an inheritance in Thy kingdom; that Thou hast taught me the way of repentance, and instructed me in Thy mysteries; that Thou rememberest not my past sins, but hast offered a means of return when I go astray, that Thou hast given me Thy Holy Spirit to dwell in my heart by faith. I give Thee thanks for all the means of grace, both public and private, for loving companionship of others, kindness of friends, warnings of holy persons, encouragement in my life, guidance in my course in this world, and the hope of everlasting glory in the life to come, through my Lord and Saviour, Jesus Christ. For these and all Thy mercies I bless and praise Thy Holy Name. Amen.

Intercessions.

INTERCESSIONS are Prayers for others. They are necessary in order to remove the selfishness which is too often begotten in us when we pray only for ourselves.

See 1 Tim. ii. 1. "I exhort, therefore, that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men; for kings and all that are in authority; that we may lead a quiet and peaceful life in all godliness and honesty."

Instead of putting each subject for intercession in full I will place the object for intercession and the points for which intercession is to be made; try and fill up in your own words the form of the prayer.

Let us pray to Almighty God, Father, Son and Holy Ghost—

For the whole creation, specially for all mankind, that they may serve, please and glorify God as they ought to do.

For all who are in affliction or in sorrow and suffering in mind, body or estate, that they may be comforted and relieved. Any particular person thus situated mention by name.

For all in error or spiritual danger, in the commission of known sin, or for whom you are properly anxious.

For all who are in prosperity, that they may be kept humble and taught to use their gifts to the glory of God.

For all who are in the truth, that they may be preserved in it without falling.

For all Christians who enjoy the grace of God, that they may bring forth the fruits of holiness.

For the whole Church of Christ, that it may be truly Catholic, and spread over the whole world, and all men be brought into it. Here especially pray for any foreign Missions in which you may be interested.

For the several Great Branches of the Church, as the Eastern, or Greek Church; the Western, or Roman Church; our own Branch—the English—whether at home or in the English Colonies, or in the Scotch Episcopal Communion, or in the American Episcopal Branch.

Pray that any errors may disappear, the truth of Christ prevail, hindrances to godly union and concord may be removed.

For all who for some cause are separated from the visible unity of the Church, but who call on the Lord Jesus Christ our Lord and theirs, that

we may become one in our one Lord through the one Holy Spirit.

For all who are in authority—

In the State—The Queen, Royal Family, the Nobility, Parliament, Judges, Magistrates, Army, Navy and Police (specify individuals where known).

In the Church—

Archbishops, Bishops (specially the Bishop of your own Diocese), Clergy (those of your own Parish), Master, Teachers (especially the duty of Scholars for their own).

For the different Nations of the World—

For any members of these for whom you have regard.

For all classes of persons—

Those engaged in Agriculture, Trade, Manufactures, Mines, &c.

For all poor persons—

Especially those whose necessities you know.

For all who have a claim upon you—

By relationship and kindred, Parents, Brothers, Sisters, Uncles, Aunts, Cousins, Children; &c. (name them individually).

For all to whom you are indebted—

By kindness or good deeds done, Benefactors.

For all who are related by a spiritual connection—

As Godfathers and Godmothers, Godchildren, Parishioners, Children under instruction to their Clergy, Penitents, &c.; by Christian love, by neighbourhood, by sympathy or any other tie; for all those who have none other to pray for them; for all who have done wrong to you or to whom you have done any wrong.

For special objects—

Works of Charity, Hospitals, Penitentiaries, Orphanages, Guilds, &c., Universities, Colleges, Schools; for Societies for advancing Christian Knowledge, for Evangelising, for Spreading the Gospel in Foreign Parts; for any good object as the erection of Churches, and other buildings designed for the glory of God.

Examination of Conscience and Confession.

EXAMINATION of Conscience may be conducted on the plan suggested in Part I., under Repentance, Self-examination, Explanation of the Ten Commandments, and Section ii. on the Lord's Prayer.

Meditate on *Hosea x. 12.* "Break up your fallow ground," and learn that a thorough investigation into the heart is not necessary merely for open sinners, but as much for those who know the truth and desire to abide by it, but who, however, have neglected to stir up their hearts from time to time, and so have allowed them to grow callous to many habitual sins which lie under the surface of an outwardly irreproachable life.

Beware of merely cutting off the tops of spiritual weeds and of not going down deep enough to root them up, of dissembling with conscience, and resting satisfied with half-hearted repentance. A broken and a contrite heart is a sacrifice acceptable to God; *broken* means that the ploughshare of God's Word has been run through it, and the clods have been turned up from the bottom and exposed. *Contrite* that these clods have been again crushed and pulverised into good soil. Choice flowers and fruits require a fine soil, a contrite heart drinks in readily the dews of God's Grace and thus becomes fruitful.

Beware of *Feeling.* Emotion without a definite object is to be distrusted. Make God your object and fix your attention on Him, think how He views you, then try to view yourself in the light in which He views you. This will pro-

duce Belief, Fear and Love. Love will increase your sorrow for having offended Him.

Of wasting time in fancying what you may be, and not making it your business to see what you are. Do not be in a hurry, but go carefully through your spiritual gains and losses and do not become a spiritual bankrupt by resting on expectancies or good wishes.

Of generalities. A superficial glance and a general acknowledgment of sinfulness to God is practical self-deceit. Take a pen and paper, write down what occurs to you, go over your life as carefully as a merchant goes over his books, and as often as a sin occurs to you write it down.

Consider (First) what are called sins of Omission, what you have left undone which you ought to have done :—(1.) Ingratitude towards God ; (2.) Want of Love ; (3.) Neglect of God's Word, either in hearing or reading ; (4.) Unbelief, particularly in Prayer and Worship ; (5.) Neglect of Prayer, of the means of Grace ; (6.) Want of affectionate feeling, faith, attention and diligence ; (7.) Want of love for the souls of others, either your neighbours and countrymen or the heathen ; want of interest in Mission Work ; (8.) Neglect of family duties, in warning, setting a good example, &c., to those immediately connected with you, and of your

duty to society at large ; (9.) Neglect of watchfulness over your own life, in intercourse with others, personal self-denial.

Secondly. Sins of Commission, what you have done which you ought not to have done :—
(1.) Bad use of worldly possessions ; (2.) Pride and vainglory, either in worldly esteem or in matters of Religion ; (3.) Envy, consisting in readiness to record faults of others, discomfort at hearing of the praise or success of others, unkind judgments, &c. ; (4.) Slander, either in thoughtless gossip or malicious detraction ; (5.) Levity and trifling with God, playing at the clever man in ridiculing or casting doubts upon God's Word, in reproducing the infidel objections as your own discovery ; (6.) Lying, falsehood, unfair dealing, cheating in all its forms ; (7.) Robbing God of His due, time, money, health and strength. Do not try and see how cheaply you can get a reputation for serving God, but how thoroughly you can give yourself to His service ; (8.) Bad temper ; (9.) Hindering others by word or example, beware of scorn, the good man does not sit in the seat of the scornful.

Do not rest satisfied with a first scrutiny, go over it again and again as a student does before an examination or a person before a trial.

Lay your symptoms and whole case before the Great Physician and pray for His Holy Spirit to aid you in the work of recalling your past self to your own remembrance. You must learn that falls are symptoms of the disease not the disease itself. It does not lie in your power to cure the disease, but in the power of God only.

Now, whereas God has taught us by our common sense that in matters of doubt and difficulty we should go to those who know better than ourselves, He has not left us without human assistance in the important matter of our souls.

When you are ill and cannot doctor yourself, you go to a physician and he examines you, he would justly consider you unreasonable if you told him that your natural modesty forbade his examining you, and he would tell you that you must either allow him to do so or he must leave you alone.

When your personal character or estate is in difficulty you go to a lawyer and he asks you to place your case before him, without that he can neither advise or defend you.

In the case of the Soul, God's Ministers are the persons entrusted with the Ministry of Reconciliation, they are appointed to apply the Word of God in Absolution to the diseases of the soul, and the Law of God to the cases brought before them,

It is a false shame that would make us refuse their assistance, and a want of faith in God's mercy through Christ that would make us reject the power of their office in applying to our individual cases the warnings or promises contained in God's Word.

You may say that man cannot forgive sins but God only; therefore the Clergy assume what they cannot do. If the Clergy cannot declare the remission of sin, because they are human, neither can you pronounce absolution in yourself because you are human. Those who lightly claim pardon for their own sins must beware of their sentence being reversed in God's tribunal, for no man is a proper judge in his own case. You may raise the objection that this is Popish Auricular Confession. That the Papists have made "Confession to the Priest" necessary for every one at all times, without which no one must approach the Sacrament of the Eucharist, is an abuse; but that Confession is necessary is evident from 1 S. John i. 8-9. "If we say that we have no sin," &c., Confession must either be spoken to the ear of the person who hears it, which is the meaning of auricular, from Lat. *auris* an ear, or written, which must be presented to the eye. In either case it must be an intelligent communication.

1. The choice of a Confessor is open to you, either your own Pastor, which Rd. Baxter (vol. ii., 919, ed. 1707), advises, or to some one in whom you have confidence.

2. On the manner of opening your grief, the same writer says:—"Do it as truly as you can. Make the matter neither better nor worse than it is. Specially take heed of dealing like Ananias, pretending to open all (as he did to give all) when you do but open some common infirmities and hide all the most disgraceful distempers of your hearts and sins of your life. You must not go to a Minister to be cured merely by good words, and so think that all is well when he hath spoken comfortably to you; but you must go for directions for your own practice, that so the cure may be done by leisure when you go home. The cure will not be done—(1.) Without cost; (2.) Nor without time or patience; (3.) Nor without taking down unpleasing medicines."

Origen, quoted by Bishop Jeremy Taylor, in "Ecclesiastical Penance," chap. x., sec. 4, p. 44, writes—

"If any of the people sin, himself cannot take away his own sin, but must shew himself to the priest, that he may obtain pardon."

Fabianus, Martyr—"They who are spotted

with sins, unless they be cured with the priestly authority, cannot be in the bosom of the Church."

Dean Comber, on the Common Prayer, Visitation of the Sick—"Choose your priest as wisely as you can, but be very clear and impartial to him, for the benefit will be your own."

When you have made choice of your Minister and intend to make your Confession—

1. Kneel down and bear in mind that you are confessing to Almighty God in the first place, and in the presence of him whom you have chosen in the second place.

Say to yourself, "Thou God seest me." "I said, I will confess my sin unto the Lord, and so Thou forgavest the wickedness of my sin."

Then follow the direction which the Confessor gives you. If he gives you a form of Confession, use it; if not, the following will answer your purpose:—

"I confess to God Almighty, Father, Son and Holy Ghost, that I have sinned grievously, through my fault, through my own fault, through my own most grievous fault."

Proceed with the Confession, which should be arranged as clearly as you can, if possible under certain heads, as: (1.) Sins against God; (2.) Against your neighbour; (3.) Against yourself.

You may be asked to explain. Do so as simply as you can, remembering that if you do your best to place the whole case clearly before him, he will be able to give you more effectual direction for your amendment.

He will then admonish you and give you something to do or say which may keep up the remembrance of your solemn act of humiliation and your desire to be loosed from the burden of your sin.

He next pronounces Absolution. The form may vary, the usual form is that given in the Absolution for the Visitation of the Sick.

Listen with thirsty ears to the words of Pardon, and thankfully accept them as sent to you by Almighty God under whose authority and power he alone can act.

Spend a little time afterwards in prayer for the grace of the Holy Spirit to enable you to resolve what to do for the avoiding sin for the future, and thank the Almighty Father that He has opened to you the path of reconciliation through the application of the cleansing blood of your Redeemer to your own individual case.

Repeat *Ps. xxxii.*: "Blessed is he whose unrighteousness is forgiven," &c., and say:—

"O, most merciful God, who according to the

multitude of Thy mercies dost so put away the sins of those who truly repent, that Thou rememberest them no more; open Thine eyes of mercy upon me, Thy servant, who most earnestly desireth pardon and forgiveness; renew in me, most loving Father, whatsoever has been decayed by the fraud and malice of the devil, or by my own carnal will and frailness, preserve and continue me in the unity of the Church; consider my contrition, accept my tears and strengthen me by Thy Holy Spirit. And forasmuch as I put my full trust only in Thy mercy, impute not unto me my former sins, and when Thou art pleased to take me hence, take me into Thy favour, through the merits of Thy most dearly beloved Son Jesus Christ our Lord."

"O, Saviour of the world, Who, by Thy Cross and precious Blood, hast redeemed us, save us and help us, we humbly beseech Thee, O Lord."

NOTE.—The advice here given is necessarily short and general, it is not intended to supersede any manuals in use which are recommended as a preparation for making a confession or forms of devotion afterwards.

Take care not to speak to others either of the person of your Confessor, nor of anything which has passed during the confession. Your Confessor

is bound, under the pain of severe Ecclesiastical censures, to keep secret whatever he may have heard, you are morally bound to say nothing concerning what has passed. You are also as much at liberty to choose your spiritual guide as you are to choose your physician or lawyer, but be cautious against a most injurious habit of going first to one then to another; generally speaking, the one from whom you at first seem to get least comfort is the one most likely under God to do you the most good.

Confirmation.

REMEMBER that Confirmation is an appointed Ordinance for the reception of special gifts of the Holy Ghost. If not appointed by any exact words of our Lord Jesus Christ as the Sacraments of Holy Baptism and the Lord's Supper have been, it dates from the Day of Pentecost, and originates from those unrevealed directions which Jesus Christ gave to His Apostles during the Forty Days after His Resurrection, pertaining to the Kingdom of God (*Acts i. 3*).

This is the natural conclusion which we must come to on finding that the Apostles Peter and

John without any hesitation on their own part or any consultation with the Elders of the Church, went down at the call of Philip to Samaria, and laid their hands on the Christians which he had baptised (see *Acts* viii. 14-18). We also read of the Apostle Paul coming to Ephesus and finding certain disciples who were ignorant of the baptism of water and of the Spirit, having been baptised in John the Baptist's baptism. On learning the importance of Christian baptism they were baptised by Paul in the name of the Lord Jesus. Immediately afterwards we read that "when Paul had laid his hands upon them, the Holy Ghost came on them and they spake with tongues and prophesied" (*Acts* xix. 6). S. Paul expresses his desire, in his Epistle to the Romans (*Rom.* i. 11), to impart unto them some spiritual gift by which they may be established. In *Heb.* vi. 2 the same Apostle enumerates the elements or first principles of the Gospel, in which he includes "laying on of hands," placing it after baptism. In *2 Cor.* i. 21; *Eph.* i. 13, iv. 30; *2 Tim.* ii. 19, he speaks of the seal of the Spirit, alluding no doubt to Confirmation. The fulness of the gift of the Holy Ghost as resting in the person of Jesus is thus described: "For Him hath God the Father sealed" (*S. John* vi. 27). The

name of "Seal of the gift of the Holy Ghost" is to this day the name given to Confirmation by the Eastern Church. Another term used is Unction or anointing (see *1 S. John* ii. 20-27). Early Christian writers, as Ambrose and Tertullian, describe Confirmation as being administered much in the same manner as is now customary.

Confirmation, though not reckoned as a Sacrament in the same sense as Baptism and the Supper of the Lord, has a sacramental character, inasmuch as it contains an outward and visible sign of an inward and spiritual grace given unto us.

The outward and visible sign in Confirmation is the laying on of hands by the Bishop, the inward and spiritual grace is the special gift of the Holy Ghost for the strengthening, anointing and sealing our souls.

What is required of those who come to receive the holy rite of Confirmation? This important question is answered by the opening exhortation in the Order of Confirmation or laying on of hands upon those that are baptised and come to years of discretion.

"None hereafter shall be Confirmed but such as can say the Creed, the Lord's Prayer and the Ten Commandments; and can also answer to such

other questions as in the short Catechism are contained."

This requires on the part of the candidate: (1st.) The certainty of having been baptised; (2ndly.) A sufficient knowledge and understanding of the primary elements of the Christian Religion.

Further, it is stated that this "order is very convenient to be observed, to the end that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in their Baptism, they may, with their own mouth and consent, ratify and confirm the same; and also promise that, by the Grace of God, they will evermore endeavour themselves faithfully to observe such things as they by their own confession have assented unto."

This requires : (1st.) An age of intelligence, to be able to learn by heart and to understand the nature of the covenant into which they were admitted in their tender years. The Church does not specify the particular age, but such as may be justly called an age of discretion, which means an age of sufficient intelligence to discern between right and wrong and comprehend the nature and requirements of the Baptismal vow and covenant already entered into. The age is

always left to the discretion of the Bishop, who in most instances relies upon the Parish Priest for his information concerning the fitness of each candidate; (2ndly.) A ratifying and confirming by mouth and consent what has been promised by Godfathers and Godmothers in Baptism. "*With their own mouth*" demands from each an audible response to the Bishop's question, "I do." "*Consent*" demands that the response shall come from the heart and mind of each candidate. Further, the ratifying is the outward expression of the mouth, the confirming the inward and sincere consent of the heart; (3rdly.) A renewal of the above promises which shall bind each person for their future life to seek the Grace of God for strength to perform these promises; and will and intention faithfully and honestly to observe their Christian duties.

Preparation for Confirmation therefore implies : (1st.) An assurance of previous Baptism; (2ndly.) An intelligent knowledge of the principles of the Christian profession ; (3rdly.) An age sufficiently advanced to know the responsibility of undertaking the vows and promises required ; (4thly.) An earnest disposition of mind to live in accordance with such promises.

Having stated what is expected of those who

come to be Confirmed, we must ask what are the benefits which we expect to receive in Confirmation? The gift or grace of the Holy Ghost, the third person of the Blessed Trinity, who makes His dwelling in the baptised and consecrates their bodies as His Temples (see *1 Cor. vi. 19*). "What know ye not that your body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Each candidate must come expecting *that gift* which, like all other gifts of God, depends for its measure and efficacy upon the condition of the heart of the recipient; if the heart be closed by unrepented sin or thoughtlessness of the greatness of the Giver and the gift, it will receive nothing but the outward sign, and stand self-condemned for its want of discernment of the presence and gift of the Holy Spirit; if the heart be enlarged by prayer, repentance, faith and love to God it will receive the measure of grace according to the proportion of its enlargement. This blessed time of strengthening and refreshing is often *the turning point* of the Christian's life, it is the day of self-dedication, of conscious reception of the Holy Spirit, of the anointing which is from above, of the impression of that seal which bears upon it the image and superscription recognised by the angel of God who

seeks for the seal of the Spirit in each person, when he musters the servants of God on the Day of Redemption (see *Rev.* vii. 4, &c.).

Confirmation is really the entrance into the full inheritance of the Christian covenant in the visible Kingdom of God; by it the young Christian is admitted into the full privileges of the Gospel, and invited to take his place among those who sit at their Lord's Table. He is endowed with new strength to contend against the enemies of his salvation, and the seal is affixed to that deed and covenant which made him at his Baptism a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven. He is no longer a babe in Christ, but a full member of the Church which is the Body of his Lord Jesus Christ, the Head,

Confirmation therefore consists of two parts : (1st.) What we do towards God ; (2nd.) What God does towards us.

The first is our Ratification and Confirmation of the Christian Covenant. The second, the laying on of the hands of the Bishop, and the gift of the Holy Ghost.

We confirm our promises and vows by a personal and intelligent acceptance of them, an act itself of strengthening by will and resolution. We

are confirmed or strengthened to fulfil them by the special gift of the Holy Ghost.

You must now turn to Part I. for the necessary instruction required for your Confirmation. You will see there what you were made by Holy Baptism, you will find what sin means, conversion or turning to God, repentance, self-examination, the meaning of the Ten Commandments and how to apply them to your case. You will also find an Explanation of the Creed or Belief and of the Lord's Prayer, as well as a plan how to read your Bible and meditate upon it. Carefully study the short Explanation of the Catechism, and try and use the means pointed out for a system by which to guide your life. You will also have the opportunity of instruction from your Clergyman who will not only instruct but direct you in your preparation. Bear in mind that you must not rest satisfied with only answering questions, but realise to yourself your responsibilities to your Heavenly Father for having called you to this state of salvation in the Christian Church and blessed you with the means of grace by which you may be enabled, with His assistance, to persevere unto the end. There are many manuals for Preparation for Confirmation, you may probably have such one given to you before your Confirmation, if so it

faithfully. The present brief instructions are not intended to take the place of these, but to explain very simply the method of preparation.

As soon as you have determined to give in your name, add to your daily prayers a collect such as the following to assist you in your important work :—

“ God, who at this time didst teach the hearts of Thy faithful people by the sending to them the light of Thy Holy Spirit; Grant to me and to all others who are now preparing to receive this Thy special gift a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee in the unity of the same spirit, one God, world without end. Amen.”

“ O, Blessed Spirit, Holy Ghost the Comforter, come down upon me, strengthen and confirm my weakness with Thy strength, enlighten me with the true Light, and pour into my heart Thy sevenfold gifts that I may be Thine for ever until I come to Thy heavenly Kingdom, through Jesus Christ our Lord. Amen.”

A few short rules will help you in the Work of Preparation :—

1. Give up some portion of each day to this work—as much time as your opportunities permit

—not less than half-an-hour, which may be divided, if more convenient, into two portions—morning and evening.

2. Try and go over again from time to time the Instructions and Explanations which you receive, and, as far as you can, write down notes in a book which you may keep for that purpose.

3. In any difficulty, either in understanding what you read or what is said to you, or arising from the circumstances in which you are placed, or on matters which trouble your conscience and cause you scruple or doubtfulness, consult your Clergyman, who will be glad to render you help. You will also assist him very much by showing him first that you are in earnest, next by enabling him to meet difficulties in your case of which otherwise he would be ignorant.

4. Make a thorough examination of your past life, following the directions given in Part I., under Self-Examination, for dividing your life into periods, noticing the special faults in your character and the sins from which they arise, and do not hurry this work over, for it is of the utmost importance that you learn wherein you fail, especially at the time at which you are entering upon a new period of your Christian life, during which you will each year have to depend more and more

upon yourself and less on the personal guidance of others. You will find that after your Self-Examination and hearty repentance it will be well for you to consult your Clergyman as your spiritual adviser, and, if you have not done so before, you may find that it will be well for you to make a special confession of your sins to God in his presence, and obtain from him the comfortable assurance of God's pardon in the words of Absolution.

5. Try and make your Prayers real to yourself by practising putting your own wants into your own words and always having some wants of your own to place before the Throne of Grace.

6. After your Confirmation, use a Prayer of Thanksgiving for some weeks; but do not delay coming to Holy Communion a single week if you can avoid it, and make that your Eucharist or Thanksgiving for the blessed gift which you had received. "Stir up the gift of God which is in thee by the putting on of (the Bishop's) hands" (*2 Tim. i. 6*).

Prayer to be used daily for a week after Confirmation.—"Glory be to Thee, O Lord, who hast called me into the fellowship of Thy dear Son, Jesus Christ, and hast given to me the Holy Ghost, the Comforter, to dwell with me and to be

my Guide and Defence. Grant, I humbly beseech Thee, that I may grow in grace day by day, and in Thy strength overcome the temptations of the world, the flesh and the devil, that I may continue Thy faithful soldier and servant unto my life's end. Hear me, for Jesus Christ's sake, my Lord and only Saviour. Amen."

Preparation for the Baptism of such as are of Riper Years.

(See Book of Common Prayer.)

The Ministration of Baptism to such as are of Riper Years and able to Answer for Themselves.— The direction in the First Rubric requires that when any as are of riper years are to be baptised : (1st.) Timely notice shall be given to the Bishop or whom he shall appoint for that purpose. The time specified is a week at least before the Baptism. The persons who are to give notice are the parents, or some other discreet persons ; that is, persons who are able to understand the importance of Holy Baptism ; (2nd,) An examination

whether those who come are sufficiently instructed in the Principles of the Christian Religion ; (3rd). Exhortations to them to make a profitable Preparation, not merely in knowledge and capacity to answer questions, but in personal devotion by Prayer and Fasting for the receiving of this Holy Sacrament. The Subjects required to be learnt and understood are the same as those for Confirmation. Study Part I. as well as the Method for Preparation for Confirmation and the Rules for Preparing for it.

Fasting.—The Fasting here mentioned is not intended to refer to the day only on which you are to be baptised, nor does it follow that you are totally to abstain from food on that day. Fasting is intended to assist prayer, to help you to maintain self-control, to teach self-denial in things not forbidden. Our Lord recommends secret Fasting combined with outward cheerfulness (*S. Matt. vi. 16-19*). Much depends upon your circumstances and habits of life. It is in the power of every one to deny themselves in some degree, food, drink, amusements, personal indulgences. Remember that most great sins can only be overcome by prayer and fasting. The advice of a wise spiritual guide is the most helpful to you in this matter.

Do not delay your Confirmation longer than is possible after your Baptism. If you have no opportunity to be brought to the Bishop to be confirmed by him, ask your Clergyman to prepare you for Holy Communion, which will be allowed under the Rubric at the end of the Confirmation Service, which says:—"There shall none be admitted to the Holy Communion until such time as he be confirmed *or be ready and desirous* to be confirmed."

Prayer of Thanksgiving after Baptism.—"I yield Thee humble thanks, O Heavenly Father, that Thou hast vouchsafed to call me to the knowledge of Thy grace and faith in Thee. Increase this knowledge, and confirm this faith in me evermore. Give Thy Holy Spirit to me, Thy servant, that being now born again, and made an heir of everlasting salvation, through our Lord Jesus Christ, I may continue Thy servant and attain Thy promises, through the same our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the same Holy Spirit eternally. Amen."

Preparation for Holy Communion.

HOLY Communion, the Eucharist, the Lord's Supper are names by which the second of the Two Sacraments of the Gospel is called.

The First suggests the Holy Union of all Christians with their Divine Head and with one another. There is one body, one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above and through all and in you all (*Eph.* iv. 4-7). All baptised persons have these privileges as a common inheritance, and all are members of the One Body of Christ into which flow all the graces which are derived from Christ the Head.

The Second, the act of Thanksgiving in which Christians unite their thanks and praises for the work of their Redemption. Eucharist means Thanksgiving.

The Third derives its name from the Supper after the Pascal Feast of which our Lord and His Disciples partook in the night before He suffered. It was after this Feast that He instituted this Sacrament of His most precious Flesh and Blood

as a continual memorial of His Sacrifice and Death upon the Cross for us.

There are also three aspects or ways of regarding this Sacrament—

1. The Communion.—Take eat this is my Body. Drink ye all of it, for this is My Blood of the New Testament, which is shed for many for the remission of sins (*S. Matt. xxvi. 26, 27, 28*).

The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break is it not the communion of the Body of Christ? For we being many are one bread (one loaf) and one body: for we are all partakers of that one bread (*1 Cor. x. 16, 17*). We eat in common “The one Bread of Life,” we drink in common of the one “True Vine.” The same life which is essentially in our Lord Jesus Christ flows into all His members, and by Him they live. Hence one absolute requirement for the Communicant is that he be in Communion with the Body of Christ, the Church, that is not cut off for his sins or living in open crime by which the Church is scandalised, and also that he be in peace with his fellow members, so that he can sympathise with them and they with him in this Feast of Love (see Rubric at the beginning of

the Order for the Administration of Holy Communion).

2. As a Memorial or Commemorative Sacrifice of the Sacrifice of the Death of Christ: "Do this in remembrance of Me" (*S. Luke xxii. 19; 1 Cor. xi. 24, 25*). The word "do," or as it might be translated, "make," is a term used of sacrifices. "Make this offering as a sacrificial commemoration, a memorial of the Great Sacrifice which I make on the Cross." The previous Sacrifices of the Jews were types or figures beforehand of the one Sacrifice of Jesus Christ the only true Sacrifice ever offered: their value could be obtained only through the Sacrifice of Jesus Christ. Shedding of blood ceased as a remission for sin on the Cross. The Sacrament which Jesus ordained as a Memorial commemorates this Sacrifice, and may be called a commemorative and memorial Sacrifice, of the death of Jesus. There is no repetition of the offering of the Person of Christ, it is the means ordained by Christ to perpetuate the saving effect of His Redemption until He comes again.

3. As a setting forth in action the manner of His Death upon the Cross. "As often as ye eat this bread and drink this cup ye do shew forth the Lord's death till He come" (*1 Cor. xi. 26*). The Christian is not to be ashamed of the manner

of his redemption through the Cross of Christ. This is one way by which he can confess Christ before men. The world has to be taught, so that it cannot be forgotten, how the Son of God came into the world, took upon Himself man's nature, and died on the Cross for his salvation. The particular parts of the Order for the Holy Communion are intended to set forth or shew the main features of our Blessed Lord's Sacrifice. The bread and wine first set apart by themselves and offered shew the setting apart and offering up of the Lamb of God which taketh away the sins of the world. The breaking the bread shews the breaking of His most precious Body; the wine in the cup, the shedding of His most precious Blood. In this great act every Communicant assists, the Priest takes his place as leader and representative, but all plead with the Divine Father through the atoning merits of His well-beloved Son.

Think (1st.) That this Sacrament is necessary to salvation, to your salvation, remembering the words of our Lord Jesus Christ: "Except ye eat the flesh of the Son of God and drink His blood, ye have no life in you" (*S. John vi. 53*). It is not intended as an occasional banquet for very good people, but as the *daily bread* of Christians, which they ask for when they say: "Give us

this day our daily bread"; it is intended for sinners for the healing of their souls; for the weak that they may be strengthened, for the strong for their support, for babes in Christ that they may grow into maturity. All need food as much as they do air for their bodily health. The soul requires sustenance quite as much as the body does.

2. That a sacrifice is demanded of us by God. The sacrifice and self-dedication of spirit, soul and body, called by S. Paul a reasonable service (*Rom. xii. 1*). The sacrifice of praise and thanksgiving expressed by the prophet, *Hosea xiv. 2*, the calves of our lips. The sacrifice and freewill offering of our goods to God, for pious and charitable uses. To do good and to distribute forget not, for with such sacrifices God is well pleased (*Heb. xiii. 16*). A sacrifice in commemoration and memorial of the Great Sacrifice on the Cross, wherein the Christian by Faith realises his union with that sacrifice, and is graciously presented unto the Heavenly Father through the pleading of His own Propitiation for us by our Divine Head Jesus Christ.

3. That we require the preparation of cleansing through penitence and forgiveness of sin, that we may be pure and clean for this Heavenly

Feast; of clothing in the righteousness of Jesus Christ, which is the wedding garment required for attendance on the Bridegroom; of faith in the mercy of God, through Christ; of gratitude and thankful remembrance of His death; of love and charity with all men.

The manner by which we are fed with the Body and Blood of Christ is a mystery which we are not called upon to explain but to believe. Be satisfied that you come to meet your Lord at His own Table, that He bids you eat and live, become one with Him and He with you. If you are satisfied with the fact of your Lord's presence, you will have no need to inquire into the manner of the mystery. The first duty for Preparation is Self-Examination (see catechism). What is required of those who come to the Lord's Supper—

"To examine themselves whether they repent them truly of their former sins."

Refer to Part I. on Self-Examination and the Ten Commandments, read carefully the exhortation to those who are invited to this Sacrament in the Book of Common Prayer, immediately after the Prayer for the Church Militant, particularly the clauses beginning with "the way and means thereto," &c., pay attention to the recommenda-

tion at the end "and because it is requisite." Leave nothing undone which may help you to come worthily to this Feast. Beware of coming unworthily. Beware of misunderstanding these words, and also the expression "*eating and drinking damnation,*" to yourself.

"*Worthily*" does not mean the same thing as "*worthy*." We say that we are not worthy so much as to gather up the crumbs under the Lord's Table (Prayer of humble approach). If not to gather the crumbs which is the dogs' privilege, certainly not to sit at the table which is the child's or guests' place. God knows our unworthiness and yet He asks us, it does not become us to dispute His choice or invitation. He expects us to remember into Whose presence we come and for what purpose. If we do this as well, as by the grace of God, we can, we come worthily. *Damnation* signifies condemnation or judgment, present, not future judgment. To come without considering what we are doing, to Whom we are coming, or the object of our coming, unprepared either by repentance, faith, or desire to obey God, or indeed to meet Christ and to set forth His death with gratitude is on the face of it inconsistent with the Christian profession, and to do so makes us stand self-condemned.

Let no one make either a scruple or excuse for staying away on this account. Then the danger is not less, for the same Divine Being who gave us the Ten Commandments, gave also the command "Do this in remembrance of Me," and said "If ye love Me keep My Commandments."

The next subject for Self-Examination is your Faith. S. Paul says to the Corinthians (*2 Cor. xiii. 5*): "Examine yourselves whether ye be in the faith, prove your own selves": (1.) In the Great Truths of Christianity as expressed in the Creed; (2.) In the special effects of the Atoning Sacrifice of Christ, called in the Catechism "a lively faith in God's mercy through Christ," not in a mere general way, but by personal application to your own case, whether you are living in a firm persuasion that Jesus Christ died for you, and that you individually need it as much as the whole world; (3.) Into the truth of your gratitude and thankfulness—the sign of a truly converted heart is the cheerful gratitude shewn to God for His mercy in Jesus Christ, and willing compliance with God's will.

In addition, or sometimes in exchange for the examination of conscience by the Commandments, use the form in Part I. suggested by the Lord's Prayer.

Where you have the privilege of communicating every week, or even more frequently, you should endeavour to preserve a regular watchfulness over those faults you know that you fall into most frequently, and examine your conscience on this matter. But beware of doing this work in a formal and hard manner, for then you lose that liberty which is so precious of coming to your Heavenly Father with a loving zeal instead of a somewhat slavish fear. He knows you, He loves you more than a parent on earth does a child and He likes you to come and pour into His ear your troubles and griefs, and then to bless you with the Light of His countenance.

“*Steadfastly purposing to lead a new life.*”

There is no true Repentance without Amendment. You must not only cease to do evil but learn to do well (*Is. i. 17*): Resolve to fall no more into the sins which you confess, otherwise you mock God. Resolve steadfastly, set your face against your spiritual enemies as a rock, determine by the grace of God you will commit them no more. The new life is not a constant change from one plan to another, but a continuance in the endeavour to lead a life befitting a member of Christ. It is a life which was origina-

ted in Holy Baptism, confirmed and strengthened in Confirmation, renewed from day to day by God's Holy Spirit, and refreshed and invigorated by the spiritual food which our Lord Jesus Christ gives to you in Holy Communion. You must go on from strength to strength until you come to the fulness of the stature of Christ in the new man. The end of your profession is the conformation of yourself to the image of the Son of God. Never lose sight of the Great Example, and measure your progress by your nearness to or distance from the perfect man, the man Christ Jesus; (Lastly.) Examine into your state of feeling, and regard towards others. "*Whether you be in charity with all men.*" How difficult this may be is clear from S. Paul's words to the Romans (*Rom. xii. 18*): "If it be possible, as much as lieth in you, live peaceably with all men." See that the fault is not on your side. Be willing to forgive, anxious to do a good turn for an evil one, be silent where speaking can do no good, sacrifice personal feeling to obtain peace, and wait patiently for the opportunity for reconciliation, which God often brings about unexpectedly in answer to your prayers for those who are not willing to shew to you goodwill. While it is not possible to have every one our

friends, it is necessary to remove all barriers against affection and regard. If others are not ready to forgive, say to yourself: "I will at all events be prepared myself to do so."

There is a *special gift* in Holy Communion which is different to the first bond of union with Christ made in Holy Baptism: different also to the renewing grace which is granted by the Holy Ghost in Confirmation: different again to Prayer wherein the soul breathes the air of Heaven and holds intercourse with its God: different to that in Meditation, which is a patient waiting to hear the Divine Voice. Here the gift is nothing less than Jesus imparting *His very Self* in a spiritual and unspeakable manner, but yet really and truly as the food of your soul. Christ's sacred Body and Blood is the very food of the soul which it digests and makes part of its own nature, by which the soul receives its very substance, and is built up in the body of Christ, made one with Him and He with it.

There are two definite objects for which you may come to the Lord's Supper. The first is, to communicate, to feed on your dear Lord and sit at His table as His guest. The second, to worship Him there, unseen to any but to the eye of faith; to adore Him, to praise Him, to join

with Angels and Archangels and all the host of heaven in the worship of the Lamb, in their song of "Holy, Holy, Holy."

Never omit preparation before Holy Communion and giving thanks after, try and remember that these acts are something like saying grace before and after meals. Saying grace before meat should remind you of that heavenly food which Jesus gives you at His Holy Table. Saying it after should remind you of the gratitude you owe to Him for the salvation of your soul, and His continual preservation of it.

The endeavour to collect your thoughts and fix them on one object which is necessary for Prayer and Meditation is necessary also for Holy Communion. You can only gain recollectedness by practise, it really is the highest attainment of the spiritual life, and is very difficult to acquire.

In the outward expression of devotion aim at simplicity and quiet earnestness, remembering that outward acts mean nothing except when they are true expressions of the inward devotion of the heart.

The soul which loves its Lord and realises His presence, will, we may be quite sure, forget itself in the awe and joy of the moment.

Do not speak much to people before communicating on your way to Church, and go home as quietly as you can after you leave the presence chamber of your Lord.

Plan for a Week's Preparation—

Add to your daily prayers the following exercises for each day :—

Monday.—“Remember not, Lord, our iniquities nor the iniquities of our forefathers, neither take Thou vengeance of our sins.”

Ps. lxxxiv., “O how amiable are Thy dwellings,” &c.

Collect for 6th Sunday after Trinity : “O God, Who hast prepared,” &c.

“Our Father,” &c.

Examine yourself on 1st and 2nd Commandments.

Tuesday.—“So God loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.”

Ps. xxiii., “The Lord is my Shepherd.”

Collect for 11th Sunday after Trinity : “O God, Who declarest Thy almighty power,” &c.

“Our Father.”

Examine yourself on 3rd and 4th Commandments.

Wednesday.—“The Son of Man goeth as it is written of Him, but woe unto that man by whom the Son of Man is betrayed, it had been good for that man if he had not been born”—*S. Matt. xxvi. 24.*

Ps. cxxx., “Out of the deep have I cried unto Thee,” &c.

Collect for 2nd Sunday in Lent: “Almighty God Who seest that we have power of ourselves,” &c.

“Our Father,” &c.

Examine yourself on 5th and 6th Commandments.

Thursday.—“As they were eating Jesus took bread and blessed it, and brake it, and gave it to the Disciples, and said: ‘Take, eat this is My Body;’ and He took the cup and gave thanks, and gave it to them, saying: ‘Drink ye all of it; for this is My Blood of the New Testament, which is shed for many for the remission of sins.’”

Ps. cxvi., “I am well pleased,” &c.; *S. Matt. xxvi. 26-29.*

Collect for Quinquagesima Sunday: “O God, Who hast taught us that all our doings,” &c.

“Our Father,” &c.

Examine yourself on 7th and 8th Commandments.

Friday.—“As Moses lifted up the serpent in the wilderness, even so must the Son of Man be

lifted up; that whosoever believeth in Him should not perish, but have eternal life" (*S. John* iii. 14, 15).

Ps. xxii., "My God, my God, look upon me," &c.
1st Collect for Good Friday: "Almighty God," &c.

"O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us, save us and help we humbly beseech Thee, O Lord."

"O Lamb of God that takest away the sin of the world,

"Grant us Thy peace.

"O Lamb of God that takest away the sin of the world,

"Have mercy upon us.

"O Christ hear us.

"Lord have mercy upon us," &c.

"Our Father," &c.

Examine yourself on the 9th and 10th Commandments.

Saturday.—"There remaineth, therefore, a rest for the people of God. For he that is entered into his rest, he also hath ceased from his own works as God did from His. Let us labour, therefore, to enter into that rest lest any man fall after the same example of unbelief" (*Heb. iv. 10-12*).

Ps. iv., "Hear when I call, O God of my righteousness," &c.

Collect for Easter Even: "Grant, O Lord, that as we are baptised," &c.

"Lighten our darkness," &c.

"Our Father which art in heaven," &c.

Recapitulate the former examination and examine yourself further: (1st.) In the sincerity of your Faith in the Father, Son, and Holy Spirit. In the Father as your Creator and your Father into Whose blessed family you have been adopted; in the Son, Who is your Redeemer and presents Himself in this Holy Sacrament; in the Holy Ghost as He Who makes you holy and dwells within you, and makes this Sacrament the channel of grace to your soul, namely, the spiritual nourishment of Christ's Flesh and Blood.

(2nd.) In the sincerity of your love to each Person of the Blessed Trinity, express this in acts of thanksgiving.

(3rd.) In humility and the sense of your own unworthiness and imperfect repentance, faith and love. Try to realise God's Presence, and abase yourself with reproaches for your many sins.

Preparation for Communion—

"O Lord I am not worthy, I am not fit that Thou shouldest come under the roof of my soul;

for it is all desolate and ruined, nor hast Thou in me a fitting place to lay Thy head.

“ But as Thou didst vouchsafe to eat with sinners, deign to receive me, also a wretched sinner, to the touch and partaking of all the pure, heavenly, life-giving and saving mysteries of Thy most Holy Body and Thy precious Blood.

“ O Thou Who sittest on high with the Father, and art present with us here unseen, come to sanctify the gifts which lie before Thee, and those in whose behalf, and by whom, and the things for which they are brought near Thee.

“ Remember not Lord our iniquities, nor the iniquities of our forefathers, neither take Thou vengeance on our sins.”

Ps. lxxxiv., cxxx., cxvi.

“ Lord have mercy upon us,” &c.

“ Our Father,” &c.

“ Incline Thine ears most merciful God to our prayers and enlighten our hearts by the Grace of Thy Holy Spirit, that we may worthily approach Thy Mysteries and love Thee with an eternal love. Amen.

“ Almighty God unto Whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit that we may perfectly

love Thee, and worthily magnify Thy Holy Name, through Christ our Lord. Amen.

"Inflame with the fire of Thy Holy Spirit our heart and reins, O Lord, that we may serve Thee with a chaste body and please Thee with a clean heart.

"Let the power of Thy Holy Spirit be present with us O Lord, and mercifully cleanse our hearts that we may be protected from all adversities. Visit we beseech Thee, O Lord, and purify our consciences, that our Jesus Christ when He cometh may find in us a mansion prepared for Himself, Who with Thee and the Holy Ghost liveth and reigneth one God, world without end. Amen."

Thanksgiving after Reception—

"What can I render unto Thee, O Lord Jesus, for all that Thou has done for me this day? Out of love for me Thou hast given Thy Body for me to eat and Thy Blood for me to drink, and both of these in pledge of future glory. Whoever has heard the like, whoever has seen the like? Would that my lips were opened and my mouth filled with Thy praise that I may sing of Thy glory all the day long, that I may tell of Thy greatness and declare Thy wondrous works. O most merciful Father, Who hast so loved me that Thou givest me Thy only begotten Son to be my food and sustenance in this blessed Sacrament,

"Amen." • • • • •

and with Him all things beside: look upon the face of Thy Anointed in whom Thou art well pleased. This Thy beloved Son I now present unto Thee, and with Him my whole heart as my offering, because Thou hast this day done so great things for me. Look graciously upon me in His Person and, for His sake, turn away from me Thy wrath.

“O Lord Jesus Christ I am Thy servant and the son of Thy handmaid, I renounce the Devil and all his works, and all his pomps and vanities. Thou alone art the God of my heart, and Thou, O God, art my portion for ever; Thou only art the portion of my inheritance and of my cup, Thou shalt maintain for me my lot. Do Thou, Thou alone, accept all the powers that I have, my memory, my mind, my will; all that I have or can Thou hast given me, all this I give back to Thee, and deliver over to Thee to be governed according to Thy Will. Give me by Thy grace the love of Thee alone, and I am rich enough and ask for nothing more.

“May the Almighty and merciful Lord grant unto me joy and peace, amendment of life, space for true repentance, grace and consolation of the Holy Ghost, perseverance in good works, a contrite and humble heart and a happy end to my life. Through Jesus Christ my Lord. Amen.”

